ABHISAMAYĀLAṂKĀRA WITH VṚTTI AND ĀLOKĀ

FIRST
ABHISAMAYA

VṚTTI BY ĀRYA VIMUKTISENA
ĀLOKĀ BY HARIBHADRA
ENGLISH TRANSLATION BY GARETH SPARHAM

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First Abhisamaya

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Acknowledgements

My own interest in Her Ladyship, the Perfection of Wisdom, was sparked by Tibetan monks that I met in India and Nepal in the early 1970s. The first seven years or so of the traditional curriculum of Tibetan monks from large Gelukpa monasteries is based on the study of monastic textbooks that present earlier Indian and Tibetan explanations of the *Perfection of Wisdom Sūtras*. I spent some of the most enjoyable years of my life in the Buddhist Dialectic Institute in Dharmsala, India studying and debating the Perfection of Wisdom. I acknowledge the contribution the teachers and students of that institution made to this book, and thank them for sharing their knowledge with me.

For much of the time I worked on these two manuscripts I was a monk. A number of people and institutions supported me at that time. I mention only Nga-hua Yeo of West Vancouver, British Columbia who was principal amongst my many benefactors during the 1990s, and more recently Khyongla Rinpoche of New York City who selflessly encouraged me.

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In my translation of the *Commentary* I have made use of a manuscript of the text given to me by Hubert Decleer, a true gentleman. He made me a photocopy of a single manuscript of the *Commentary* kept in the National Archives in Kathmandu (Ms. No. 5-55; Reel No. A37/9). I sincerely thank him.

Since 1999 I have worked as a Lecturer in Tibetan Language in the Department of Asian Languages and Cultures in the University of Michigan. This has given me the opportunity to finish this book. I express my thanks to the Department, in general, and to Donald Lopez, in particular, for his ongoing support.

Finally, I thank David Reigle of the Asian Humanities Press for some insightful comments, Laura Alper for proofreading a final version of the manuscript, and Janet Dawidowicz for her support. All errors and shortcomings are my own.

Note to the Translations

Unless otherwise noted, round brackets indicate material found in the original text, square brackets indicate material added by the translator but not found in the original text. Numbers in square brackets in the translations are to Pensa's (1967) edition of the first chapter of the *Commentary* (*Vṛtti*), and to Wogihara's (1973 [1932-35]) edition of the *Light* (*Ālokā*). Where my translation suggests a reading that differs from Pensa it is based on my reading of the manuscript, particularly when my reading is corroborated by a Tibetan translation. I have not prepared a new edition of the Sanskrit text. I have made a version of the *Commentary* in Devanāgarī letters which I hope to publish soon. I will publish the annotations justifying my readings in that work.

Sanskrit versions of the *Light* have long been available in three published editions, amongst which Wogihara's is extremely well presented and very helpful. I have mainly used it, consulting Tucci (1932) and Vaidya (1960) occasionally. Those interested in such matters will be able to see from my translation where I choose a reading that differs from Wogihara's. My perigrinations over the years precluded systematic use of different Tibetan translations. At various times I consulted the Peking, Golden, and Derge editions.

I will include more detailed annotations to both the *Commentary* and *Light* with my translation of the long, first "chapter" of Tsongkhapa's *Golden Garland* (*Legs bshad gser phreng*) that I hope to publish next year. My intention is to publish translations of all three texts in their entirety, along with Patrul's *Summary* (*phyi don*) of the *Golden Garland*.

It would be a great help if there were a truly standard vocabulary to render technical Buddhist terms into English. There is not, however, and I doubt that one will ever be

agreed on. I have used Conze (1967) extensively, and taken many terms from Hopkins (1982). I have tried to avoid coining new translation terms as much as possible, and have tried to render the same Sanskrit words consistently, but not at the expense of readability.

Translator's Introduction

The Texts and Their Authors

Presented here are translations of the first, Knowledge of All Aspects, "chapters" of the *Commentary* (*Vṛtti*) by Ārya Vimuktisena and the *Light* (*Ālokā*) by Haribhadra. Both are explanations of Maitreya's[1] *Ornament* (*Abhisamayālaṃkāra*), a short, but influential commentary on the *Perfection of Wisdom Sūtras*.

What are the *Perfection of Wisdom* (*Prajñā-pāramitā*) *Sūtras* that the *Ornament*, *Commentary*, and *Light* explain? In Buddhist Sanskrit *sūtra* is one of the most common words used in a title to indicate that writers wish their text to be accepted as a record of what a, or *the* Buddha said. Since Buddhas are beyond the ken of ordinary folk, practically speaking this means that Buddhist sūtras are anonymous sacred books, particularly in the sense that sacred books start an exegetical tradition, or become the focus of worship. In the history of Buddhism no group powerful enough to restrict the production of sacred books ever emerged, so there are a variety of *Perfection of Wisdom Sūtras* produced over a period of nearly a thousand years that together form the most important set of Mahāyāna sūtras. In the title of a book, Mahāyāna ("great vehicle") indicates, at the least, that the writers accept a greater diversity in Buddhist sūtras than do nonMahāyāna writers. Mahāyāna sūtras are historically later than the earliest core of Buddhist sūtras, though some are surprisingly old.

Ārya says about the word "desire" (*kāma*) in an early verse of the *Ornament* teaching production of the thought of enlightenment (*bodhicittotpāda*), the first of the seventy topics under which the *Ornament* explains the *Sūtra*, that it

"is emphasizing the *Perfection of Wisdom Sūtra in Twenty-five Thousand Lines*' 'yearning' (*prārthanā*), because when Bodhisattvas ("heroic beings intent on enlightenment") [see the world sunk in trouble and] produce the thought [of enlightenment] they have such yearnings." In the colophon to his work Ārya again explicitly connects the *Ornament* and his *Commentary* with this same *Perfection of Wisdom Sūtra in Twenty-five Thousand Lines*.

Edward Conze based his English translation of the *Large Sutra* (highlighted in bold letters in my translation of the *Commentary*), on Dutt's Sanskrit edition of the *Sūtra in Twenty-five Thousand Lines*.[2] He supplemented this with his own edition of the parts of the *Sūtra in Twenty-five Thousand Lines* unedited by Dutt, and with parts of the *Sūtras* in *One Hundred Thousand* and *Eighteen Thousand Lines*. He says he was guided, for the most part, by the topics of the *Ornament*. In his Preface to his *Large Sutra* he writes,

> To philological purists, unacquainted with the particular problems of the *Prajnā-pāramitā*, my procedure must appear questionable, and they will insist that I should keep the different recensions rigidly apart. . . . If there were even the slightest hope that each of the chief versions . . . might be translated in the foreseeable future, I would have stuck strictly to the *P*, [i.e., *Twenty-five Thousand*]. As it is, there is no such hope.

Hari's *Light* explains a *Perfection of Wisdom Sūtra in Eight Thousand Lines*. It is probable that a version of this *Sūtra* with its *Verse Summary* (*Ratna-guṇa-saṃcaya*) is historically the oldest *Perfection of Wisdom Sūtra*. Certain parts of the longer *Sūtras* contain old sections absent from the version in *Eight Thousand Lines*, but, in general, the longer and more systematic versions in *Twenty-five Thousand Lines*, etc., show the influence of later Mahāyāna views. Lewis Lancaster, who compared Chinese translations of the *Eight Thousand Lines* version of the *Sūtra* dating from the 2nd to the

late 8th centuries, has demonstrated that it underwent considerable change and increased considerably in size over time.[3] The version of the *Sūtra in Eight Thousand Lines* that Hari edited and used in his *Light* is similar, in the main, to a later Chinese translation, and to the Tibetan translations. Conze's English *Perfection of Wisdom Sūtra in Eight Thousand Lines* (again highlighted in bold lettering in the translation of the *Light*) is a translation of the core of the version Hari used.

What is the *Ornament* and who wrote it? According to a tradition widely accepted in Tibet, Maitreya first appeared to his disciple Asaṅga in the form of a dog, and then, miraculously transforming himself into a god, whisked him off to the Tuṣita heaven (the traditional abode of Maitreya, the Buddha-to-be) where he quickly taught him five texts that convey the basic tenets defining the Mind Only system of Mahāyāna Buddhism. Amongst these five texts are this *Ornament for the Clear Realizations* and a related text, the *Ornament for the Mahāyāna Sūtras*. Based on an explanation in the latter the Tibetan writer Darma Rinchen (1364-1432)[4] explains the word "ornament" in the title of the *Ornament* as follows: An admirer views a naturally beautiful woman adorned with golden ornaments reflected in a mirror. The *Perfection of Wisdom Sūtras* are the naturally beautiful woman. The systematization of the contents of the *Sūtras* into eight subjects and seventy topics are the golden ornaments, and the *Ornament* the mirror through which they view her. When readers study the *Ornament* and understand its meaning they glimpse Her Ladyship, the beautiful Prajñā-pāramitā, her beauty highlighted by the eight subjects and seventy topics.

The title of the *Ornament* in Sanskrit is *Abhisamayālaṃkāra*. The word *abhisamaya* is made up of the prefix *abhi* ("towards, over"), the prefix *sam* ("together with"), and the root *i*, a verb of motion with the secondary meaning "to understand." Generally speaking, *abhisamaya* means a coming together, a "re-union," particularly of a knower

with something to be known, hence a "clear realization." In a title *abhisamaya* may just mean "chapter";[5] hence the title *Abhisamayālaṃkāra* means *Ornament for the Clear Realizations* or *Ornament for the Chapters*. Conze renders it *Re-union with the Absolute*, which is overly free.[6]

A longer title of the *Ornament* adds *"Instructional Treatise on the Perfection of Wisdom"* (*prajñā-pāramitopadeśa-śāstra*). Although it does not explicitly say so, it probably intends the version in *Twenty-five Thousand Lines*. Hari says the *Ornament* is an explanation of all the major versions of the *Sūtra*, and that each version conveys, in its own way, the same message. Doctrinally, the *Ornament* straddles the ground between Indian Middle Way and Mind Only Mahāyāna Buddhism and in North India, and later Tibet, was widely used in large monasteries as a basic text.

Ārya's *Commentary on the Ornament* (*Abhisamayālaṃkāra-vṛtti*) is the earliest known explanation of the *Perfection of Wisdom Sūtras* based on the *Ornament*. Ārya-vimuktisena (if you write his name according to the rules of Sanskrit saṃdhi it is Ārya-vimuktiṣeṇa and means "Noble Being in the Rank of the Free") is little known.[7] Most of what we know about his life and time is based on the Buddhist historiographers Butön and Tāranātha,[8] who do little beyond reproducing the information contained in the colophon to the *Commentary* where Ārya says he is a student and relative of a certain Buddha-dāsa, and belongs to the Kaurukulla branch of the Ārya-Saṃmitīyas.[9] Tāranātha records a tradition that Ārya was a disciple of Vasubandhu or Dignāga and was a contemporary of Bhavaviveka.[10] Ārya's frequent citation of Vasubandhu's *Treasury of Knowledge*, a central Mūla-Sarvāstivāda, i.e., nonMahāyāna text, as a point of departure for discussion pertaining to Abhidharma, and his choice of parts of the *Sūtra* for longer exegesis suggest a Mahāyāna writer deeply embedded in a traditional, Buddhist community of monks and nuns (*nikāya*). In this, the *Commentary* corroborates, if corroboration is still needed, the assertion that Mahāyāna does not primarily designate

something quite other than *nikāya*, that is to say basic, Buddhism.

The *Commentary* is also distinguished by its lack of the systematized presentation of authoritative means of cognition (*pramāṇa*) that characterizes later Mahāyāna scholasticism. This distinguishes it sharply from Hari's commentary and points to the relatively early date of the text. It is also distinguished from Hari's text by a Middle Way more critical of the authoritative Mind Only position that asserts that the ultimate nature of a mental continuum is nondual emptiness (*śūnyatā*) and knowledge (*jñāna*).

Haribhadra (Seng ge bzang po in Tibetan, "Lion the Good") wrote his *Light*[11] well after Ārya's *Commentary*, in about the year 800 during the reign of Dharmapāla (rg c. 770-810), the greatest of the Pāla kings.[12] According to Tāranātha and Butön, Hari was from a royal family. He studied the *Perfection of Wisdom Sūtras* under Vairocana Bhadra and his knowledge became so great that he saw Ajita (Maitreya) in a dream. He learned the Middle Way from Śāntarakṣita, the most important of all Indian Buddhists in the early dissemination of Buddhism to Tibet, and, perhaps as a younger disciple, studied alongside Śāntarakṣita's illustrious disciple Kamalaśīla.[13]

The full title of the *Light* is *Abhisamayālaṃkārālokā Prajñā-pāramitā-vyākhyā* ("*Light for the* Ornament: *An Explanation of the* Perfection of Wisdom"). In explaining his title Hari says, "I have written this fine exposition which throws light on the truly real . . . I have [now] completed this auspicious explanation of the *Perfection of Wisdom* that makes things clear with the light of the *Ornament*."[14] Hence his work is a detailed explanation of, or detailed commentary on, the *Perfection of Wisdom* based on the *Ornament*. The word *āloka* means "sight," "light," or "chapter."[15] Hari intends, "The explanation of the *Perfection of Wisdom* by means of the light [thrown on the *Perfection of Wisdom*] by the *Ornament*."

Summary of the Contents of the Sūtras

The conversation recorded in the opening (Knowledge of All Aspects) section of the *Perfection of Wisdom Sūtras* is between "the Lord" (*bhagavan*), an amanuensis Bodhisattva called Subhūti (a fellow well endowed with "booty" or resources), and Śāriputra. Śāriputra, it will be remembered, is the name of one of the first charismatics to be attracted to the Buddha's message in older Buddhist sūtras. He is the archetypical nonMāhāyana saint, voicing qualms, and "settling down on" the dharmas (on which see below). Other characters who appear with minor roles are the many gods listening in from other realms, Pūrṇa, and Ānanda the personal attendant of the Buddha.

In the *Large Sutra* the conversation begins with a simple question and answer session between Śāriputra and the Lord. It is preceded by a fabulous introductory act, passed over without mention in the *Commentary*, where hosts of Bodhisattvas in the retinues of Buddhas far off in remote regions of the universe catch wind of the fact that an explanation of the Perfection of Wisdom is about to begin and come through space like flocks of geese to listen. The universe shakes, flower garlands rise into the sky miraculously, and the main act begins. In it the Lord tells Śāriputra to work at the perfection of wisdom and Śāriputra asks what he should do. The Lord says he should work at a perfection of wisdom that first, during a practice of six perfections,[16] will produce great benefit for the world, and later, when practice is truly perfect, produce the immense and unending benefits showered on the world by Buddhas. Śāriputra then asks the Lord how Bodhisattvas so motivated should practice, or "course," and the Lord answers,

> A Bodhisattva does not review a Bodhisattva, nor the word "Bodhisattva," nor the course of a Bodhisattva, nor the perfection of wisdom, nor the word "perfection of wisdom."

Then Subhūti appears on the scene and inspired by the Lord takes up the role of major interlocutor. He enters in the *Large Sutra* where the version in *Eight Thousand Lines* begins.

> One speaks, O Lord, of "Bodhisattvas." What dharma does this word "Bodhisattva" denote? I do not see that word "Bodhisattva." Since I do not see a Bodhisattva and fail to apprehend a Perfection of Wisdom, which Bodhisattva shall I instruct in which Perfection of Wisdom.

This absence of not only Bodhisattvas, and every other possible dharma, including their names or ideas, and even the absences of those Bodhisattvas and dharmas themselves, is the *Sūtras'* recurring theme. They say that you find the true practice of the perfection of wisdom in those who course in the unfindability, or essenceless, of every thing there is. Subhūti asks,

> Lord, you have called a Bodhisattva there a "Bodhisattva." "Bodhisattva," what is meant by that word?

And the Lord replies,

> Nothing real is meant by the word "Bodhisattva." And why? Because neither does the production nor the existence of enlightenment exist nor can it be apprehended.

Thus in The Knowledge of All Aspects section of the *Sūtras* the Lord says even the final goal of Mahāyāna Buddhism, enlightenment, is essenceless, and that Bodhisattvas (and by extension all beings) have this essencelessness (the selflessness of dharmas) as their final nature. It explores the implications of this selflessness of dharmas for the practice of the perfection of wisdom at length, based on an examination of the meaning of Bodhisattva, "great being," and "great vehicle." The section ends with a consideration of who, if anybody, attains what, if anything, given that the reality is

that an attainer Bodhisattva, a great vehicle that is a means of attainment, and the attainment of enlightenment do not, ultimately, exist.

Summary of the Contents of the *Ornament*

The *Ornament* opens with two verses of homage:

> Homage to the Mother of the Buddha with an assembly of Listeners and Bodhisattvas: which, as all-knowledge leads Listeners seeking peace to tranquility; which, as the knowledge of the paths of those who work for the benefit of the world is accomplisher of the aims of the masses; [and] perfectly endowed with which the Sages give expression to this all-aspected variety.

The all-knowledge of early Buddhists "seeking peace" in nirvāṇa, the knowledge of paths of Bodhisattva "who work for the benefit of the world," and the knowledge of all aspects "perfectly endowed with which" Buddhas turn the wheel of the doctrine are together the Perfection of Wisdom the Mother who Maitreya worships with praise. He says the purpose of his *Ornament* is to develop a knowledge of all aspects in readers by explaining its practice to them, and then summarizes the contents under eight subjects:

> [The Buddhas] proclaim the *Perfection of Wisdom* [*Sūtra*] by way of eight subjects. These eight are the knowledge of all aspects, knowledge of paths, and all-knowledge. Then there is the awakening to all aspects, when culmination is attained, serial, awakening in an instant, and the Truth Body.

Thus the *Ornament*'s eight subjects, or major sections are the three knowledges (knowledge of all aspects, knowledge of paths, and all-knowledge), the four practices (full awaken-

ing to all aspects, culmination clear realization, serial clear realization, and clear realization in a single instant), followed by the eighth topic, the resultant Truth Body. All eight are the Perfection of Wisdom in a principal or secondary sense, and together they explain the Mahāyāna basis, path, and result within differentiating a Bodhisattva's knowledge from a Listener's knowledge. The difference between the two is that Bodhisattvas do not settle down on (*abhiniveśa*) on truth, whereas Listeners (nonMahāyāna Buddhists) do. Bodhisattvas see the dharmas taught in Buddhism as a means (*upāya*) to lead ultimately illusory beings to an ultimately illusory nirvāṇa, while Listeners see them as an articulation of things as they really are. As the Lord says,

> Just as if a clever magician, or magician's apprentice, were to conjure up at the crossroads a great crowd of people and then make them vanish again. What do you think about that? Do you think that anyone was killed by anyone, or murdered, or destroyed, or made to vanish?

Subhūti answers, "No indeed," and the Lord continues,

> Even so a Bodhisattva, a great being, leads countless beings to Nirvāṇa, and yet there is not any being that has been led to Nirvāṇa, nor that has led others to it.

The first of the *Ornament*'s eight subjects is the knowledge of all aspects. It is further broken down into ten subtopics:

> [Ten topics figure in the description of] the knowledge of all aspects of the Sage: production of the thought, preceptual advice, four aids to penetration, the substratum of the practice the nature of which is the dharma element, objective support, aim, the activities of putting on armor and setting out, and the accumulations and emergences.

Under these subtopics the *Ornament* explains the Knowledge of All Aspects section of the *Sūtras* summarized above. The ten subtopics are linked by the metaphor of heroic, Bodhisattva pilgrim-warriors. The seventh to the tenth topics describe their armor (*saṃnāha*), their setting out (*prasthāna*) through the inner concentrations and absorptions, the equipment (*saṃbhāra*) for the campaign, and their going forth (*niryāṇa*) along the final paths to the goal of Buddhahood. The first subtopic, the production of the thoughts of enlightenment, is what inspires their pilgrimage, the second is preceptual advice for its success along the whole course of the journey, and the third is the path they follow on the pilgrimage as they begin to penetrate into knowledge that is clear realization. The remaining three topics of lineage (*gotra*), objective support (*ālambana*), and motivating aim (*uddeśa*) explain that clear realization more fully. That the *Ornament* finds this complex and detailed explanation of the path in passages of the *Sūtras* discussing the ultimate nature of dharmas led Dharma-mitra, a student of Hari, to say that the *Ornament* makes clear the *Sūtras'* hidden meaning (Tib. *sbed don*).

Summary of Ārya's *Commentary*

Ārya's *Commentary* is the first extant exegesis of the *Ornament*. He begins briskly, asserting that the first four verses set forth Maitreya's commitment to compose the *Ornament*, and Maitreya's purpose. In this he follows an Indian exegetical tradition that says a good book has a coherent subject matter, a purpose, and a final purpose; that is, it teaches something that is relevant to the attainment of final freedom. Ārya immediately raises a question about subject matter. His questions and answer presuppose, on the part of the reader, knowledge of a list of basic Buddhist dharmas.

Basic Buddhism teaches a long list of dharmas of "selfless persons" (in Stephen Collin's phrase) that are intended

to foster an awareness in people that, as people, they are not other than, or the boss of, their dharmas (the elements or features) that define, or make them up. At the same time, these dharmas are intended to explain to people how, without an understanding of the dharmas, they suffer, and how, with an understanding of them they discover the practice of the eightfold noble path and find the lasting peace of nirvāṇa.

The list of basic Buddhist dharmas is subdivided into two: dharmas describing those who suffer in the static states of ordinary life, and the purification dharmas in the active process of yogic practice. The five skandhas, the twelve sense fields, the eighteen elements, the twelve links of dependent origination, the noble truths of suffering and origination, etc., are dharmas of those who suffer, and the thirty-seven dharmas in the wings of enlightenment, the eight concentrations and nine absorptions, the three doors to liberation, the noble truths of cessation and path, etc., are purification. Even dharmas that seem to describe an external, impersonal world are all dharmas of "selfless persons." These dharmas include the Desire, Form, and Formless Realms, the heavens and hells, etc., colors, sounds, smells and touches, even general (*sāmānya*) dharmas like impermanence, suffering, and selflessness, etc., as well as causal dharmas like actions and cankers (Schmithausen's suggested English translation of *kleśa*), and perhaps even result dharmas up to, and including, nirvāṇa. Ārya presupposes in his readers knowledge of all these dharmas that, as much as earlier Buddhist sūtras, provide the basic vocabulary for the *Perfection of Wisdom Sūtras*.

Thus he first asks rhetorically if the *Perfection of Wisdom Sūtras* add any bases (dharmas) to the list of dharmas already codified in the Abhidharma of the Lakṣaṇa Śāstras, and answers no. He then asks if the *Sūtras* demonstrate a selflessness of dharmas that, divorced from the lists of dharmas, counteracts defiled states, and again answers no. He finally asks if the *Sūtras* demonstrate lists of dharmas

as "aspects." The word "aspect" means a dharma taken up into the mind. Ārya says that a dharmaless aspect would have no more content than a fantasy, and again answers no.

Proper knowledge of the dharmas is all-knowledge, the first of the aforementioned three knowledges. Ārya suggests two sorts of all-knowledge: deficient all-knowledge that hits a "reality-limit" (a quasi-nirvāṇa before work for others is complete), and the all-knowledge of Bodhisattvas informed by altruism and the knowledge of the selflessness of dharmas. This latter all-knowledge counteracts hindrances to the progress of great vehicles rolling to the state of enlightenment, and informs the Buddhas' demonstration of doctrine.

Ārya gives an explanation of each of the *Ornament*'s ten topics describing the knowledge of all aspects. He defines the production of the thought of enlightenment that on the covering level[17] is the yearnings that Bodhisattvas experience as they see the world sunk in trouble, and explains its twenty-two subdivisions at different stages of the path and result. In the context of the fourteenth production of the thought he says that since dharmas are qualified by selflessness, things to avoid and what counteract them share the same nature, a recurring theme. Notable in this section of the *Commentary* are the parts of the *Sūtra* Ārya chooses to explain in more detail: meditation on the repulsiveness of the body, meditation on avoiding the deviousness of insincere monks, and the different concentrations of the ranks of the gods. These are topics not usually associated with an explanation of the production of the thought, i.e., *bodhicitta*.

He explains that the preceptual advice is advice for the path from beginning to end. Bodhisattvas have a far superior practice that removes cankers without leaving the world behind; they do not settle down on the four noble truths as essential; and they come to embody in themselves, at the conclusion of the Bodhisattva path, the refuge of

Buddha, Dharma, and Saṅgha. In the context of explaining two verses in the *Ornament* about the Bodhisattva Saṅgha, Ārya says the eight noble beings (the candidates for, and recipients of the result of Stream-enterer, etc.,) well known to earlier Buddhism are examples pointing to infinite Bodhisattvas streaming through heavens and the earth on the way to enlighenment for the sake of the world.

Bodhisattvas need knowledge and merit to gain enlightenment. Their knowledge is knowledge of the selflessness of dharmas, their merit is their concern for the world and the resources to make a real beneficial impact on it. In particular, it is the "luck" of Buddhas who demonstrate the Perfection of Wisdom, Her Ladyship, so well that she lives as a doctrine in books and peoples' minds for thousands of years. When a Bodhisattva's knowledge and merit reach a high enough stage of intensity they are called an aid to the knowledge that penetrates (*nirvedha-bhāgīya*) reality. This is the third subtopic. Here "penetration" (*nirvedha*) is in the sense of a breakthrough. There are four aids, the first warmed by the heat of penetrating knowledge, the second grown into a stage when it cannot be uprooted, and the third at a stage that can bear even hell. What this means is the Bodhisattvas' altruism, and knowledge of the emptiness of pain and sorrow is so great at this level that they can bear even what is, from an ordinary perspective, an unbearable state. The fourth and final aid is the highest ordinary dharma, ordinary in the sense that it is just prior to the state of clear realization. If the four aids, each closer and closer to the actual breakthrough are likened to the vivid knowledge of the sun in the imagination of the foremost astrophysicists, the "experience" of astrophysicist astronauts who actually leave gravity behind for the vastness of weightless space and fly right into the sun is the knowledge of penetration, knowledge with the same content, but of a quite different, annihilating order!

Ārya says the discussion in the *Sūtra* has turned to the fourth subtopic, lineage, when the Lord says,

> Nothing real (a*padārtha*) is meant by the word (*padārtha*) "Bodhisattva."

The word *padārtha* (*pada* is cognate with English "foot") means not only "meaning" (*artha*) of the "word" (*pada*), but also "fact, base, track." The word a*padārtha* is its negation. The "track" is the lineage that tracks the course of Bodhisattvas through lives without number. The *padārtha* is always what the Bodhisattvas finally are—*apadārtha*, not there in fact. This unchanging, space-like track is called the true nature of the dharmas (*dharmatā*) of Bodhisattvas when viewed from the perspective of the particular nature of essenceless, dependently originated people who continually undergo transformation within retaining nominal identities. It is the location of a buildup of knowledge and merit.

From his discussion of the fourth to sixth topics it emerges that for Ārya the final ground of a Bodhisattva is the essencelessness of a dependently originated person, and that just a special concatenation of circumstances brings about the path to freedom. When all dharmas are illusory, what saṃsāra is there to transcend and what enlightenment is there to attain? He says there is an unwarranted presupposition of essence in the Mind Only position that misses the ultimate the *Perfection of Wisdom Sūtras* are trying to demonstrate. He says Mind Only thinkers assert a special support of knowledge that penetrates final reality, while in fact there is no pure knowledge of selflessness that is the foundation of all dharmas, anymore than there are the dharmas located by that selflessness. The dharmas, through the whole course of the Bodhisattvas' pilgrimage are not other than their selflessnesses, and the selflessnesses are not other than the dharmas they locate. They share the same nature of essencelessness. In this sense, all dharmas, not just the pure dharma element, are the objective support of the Mahāyāna path.

Ārya connects the sixth topic, aim (*uddeśa*), with the *Sūtra*'s inquiry into the meaning of the word *mahāsattva* ("great being"), an epithet of Bodhisattvas. The Lord says a

Bodhisattva, "is called a great being because he will cause a great mass of beings, a great collection of beings to achieve the highest." Ārya explains that amongst the dharmas that motivate Bodhisattvas to cause all beings to attain the highest state, the unbroken yearning for their wellbeing is foremost. For Ārya, such a yearning is unbroken in that it never forsakes beings, and in that sense is a part of a Bodhisattva's ultimate nature, even though yearning, or *bodhicitta* is not itself an ultimate. The aim of the Mahāyāna, like its objective support, is all dharmas, since there is nothing that benefits the world that it does not seek to attain.

The *Commentary* relates the seventh to the tenth topics (armor, setting out, equipment, and going forth practice) to the actual words of the *Sūtra*. Of particular importance is Ārya's discussion of the twenty subdivisions of emptiness in the context of knowledge equipment.

Summary of Hari's Commentary

The *Light* explains the *Eight Thousand*, word by word, starting from the, "Thus have I heard," at the beginning right up to the story of the Bodhisattva Sadā-prarudita, and the final entrusting (*parīndana*) of the *Sūtra* to Ānanda at the end. Based on this, the *Light* has thirty-two chapters that follow the thirty-two divisions of the *Eight Thousand*. This division of the *Light* into thirty-two chapters is somewhat superficial. Its deeper structure is given by the divisions of the *Ornament*, first into eight subjects, and then into the seventy topics.

Like Ārya, Hari goes through each of the *Ornament*'s topics, relates them to parts of the *Sūtra* and gives an explanation. According to Hari the *Ornament* is not only an explanation of the longer *Sūtra*, but of the *Eight Thousand* too. This requires Hari to find considerable meaning in precious few words. Perhaps following a tradition going back to Dignāga[18] he says that the *Eight Thousand* is for "beings who are captured by headings and delight in brief explanation."

Leaving aside the historical relationship between the *Ornament* and *Eight Thousand*, practically speaking, the *Light* is the more readable explanation. It has less words to explain. Ārya may well be the more profound thinker, but Hari's is the better book. This perhaps explains why Hari, not Ārya, became the most influential Indian figure in the study of the Perfection of Wisdom in Tibet, even though Ārya is more admired. It also perhaps explains why Hari's own abridgement of his *Light* is the basis of nearly every Tibetan Perfection of Wisdom commentary.[19]

Some Tibetan doxographers pair Ārya and Hari together and in their textbooks, as an aid to beginners, describe "the position of Ārya and Hari" (*'Phags-seng-gi lugs*) as Yogācāra-Svātantrika-Madhyamaka. Nevertheless, earlier learned Tibetan writers from Ngog (rNgog) the translator (late 11th century), to Tsongkhapa (died 1419) have acknowledged the important differences between them.

The *Light* begins with an introductory section in four distinct segments: a) a short verse homage to earlier gurus, b) a section about subject matter and purpose, c) a detailed, word by word, explanation of the opening lines of the *Eight Thousand* supplemented by a description of the corresponding section in the longer *Sūtras*, and d) a brief expansion on the *Ornament*'s list of the eight subjects and seventy topics. The section on subject matter and purpose is elliptic. In parts it presupposes in the reader a knowledge of arguments developed in other Indian texts.[20] Some modern readers may wish to skip it, though it does make a persuasive argument about the purpose for which the *Ornament* was written. The brief expansion on the seventy topics is helpful for those seeking more detail about the contents of the *Ornament* and *Sūtras*, though it is still extremely dense. In his brief expansion of the eight subjects, about the four practices and their result Hari says,

> [Bodhisattvas] realize a full awakening to all aspects by again [after understanding the three knowledges as goal]

> meditating in order to fully master the three all-knowledges. ... They reach a culmination clear realization when they get the final perfect [mastery] on the special paths. They know the serial clear realization when they take each of the topics that they have meditated on separately and together, individually, in order to be sure about them and actualize them clearly. Then, after a full awakening in a single instant attained from again meditating to bring about complete habituation, at the second instant they perfectly attain the full awakening to the Truth Body.

According to Hari, the message of the *Perfection of Wisdom Sūtras* is that the entire path and its result operate on a covering level (*saṃvṛti*) made up of illusory mind, while below, as it were, at an ultimate level, they are empty of any essential nature. Near the beginning of his *Light*, explaining the meaning of perfection of wisdom, Hari says,

> The principal perfection of wisdom is the nondual, illusion-like, knowledge (*jñāna*) [of] Lord Buddha.

This addition of the word "knowledge" to explain the true nature of dharmas (*dharmatā*) is a feature of Hari's presentation that distinguishes it from Ārya's.

The way the *Light* develops themes introduced in the *Commentary*, and introduces new material from later Mahāyāna Buddhism becomes clear when the two texts are read together. Hari rarely cites the *Treasury of Knowledge*, but prefers the presentation of Asaṅga's *Knowledge Compendium* (*Abhidharma-samuccaya*). He supplements Ārya's explanation of the productions of the thought with the terms "prayer *bodhicitta*" and "*bodhicitta* after setting out" taken from Śāntideva.

For Hari the lineage is the true nature of dharmas (*dharmatā*), by which he intends some potential of mind and its ultimate nature. Since the ultimate state and the knowledge of it are not dual, this lineage is, from another

perspective, the objective support—the entire range of the knowable, understood not statically as a one-time content of an omniscient mind, but from the perspective of the different stages of the path and result, as obscuration becomes less and less, and the wholesome side and knowledge increase more and more. For Hari, from yet another perspective, this nondual ultimate state and knowledge (called "Bodhisattva" in the *Sūtra* and glossed as "lineage" by the *Ornament*) is the motivating aim. The sequence of ever less obscured, and ever more realized states along the track of the course the pilgrims travel to omniscience are the path and the result. Yet warrior pilgrims are ever who they are, ultimately without any essential nature of their own, and hence they never travel anywhere, they never move from their ultimate nature. The inspiration to make the pilgrimage is the thought of enlightenment rooted in compassion for the suffering of the world. The motivating aim is, then, the thought or knowledge to be obtained for personal completion, but which then, in that perfected state, is for the sake of others. About this complex of knowledge, motivation and attainment Hari says, "Having realized the greatness of the thought that puts all beings highest, by being motivated by it, after that, by demonstrating the doctrine, etc., [Bodhisattvas] get the highest for beings who want to attain it."

Abbreviations

Light	*Light for the* Ornament: *An Explanation of the* Perfection of Wisdom (*Abhisamayālaṃkārālokā Prajñā-pāramitā-vyākhyā*)
Commentary	*Commentary on the Ornament* (*Abhisamayālaṃkāra-vṛtti*)
Ornament	*Ornament for the Clear Realizations* (*Abhisamayālaṃkāra*)

Abhisamayālaṃkāra-vṛtti

Commentary on the *Abhisamayālaṃkāra*

by Ārya Vimuktisena

Commentary on the Ornament for the Clear Realizations

Homage to Her Ladyship (*bhagavatī*), the noble Perfection of Wisdom.

> Homage to the Mother of the Buddha with an assembly of Listeners and Bodhisattvas: which, as all-knowledge leads Listeners seeking peace to tranquility; which, as the knowledge of the paths of those who work for the benefit of the world is accomplisher of the aims of the masses; and perfectly endowed with which the Sages give expression to this all-aspected variety.[21] [*Ornament* homage]

What does [Maitreya] mean? With this statement of "homage" to the Perfection of Wisdom[22] laying out the unique features of threefold all-knowledge based on all noble persons, he has made a commitment to this *Ornament for the Clear Realizations* commentary [in which] he reveals the topics of preceptual advice that will ornament Her [i.e., the *Perfection of Wisdom Sūtra*'s] chapters. For what purpose? [Maitreya] says,

> The path of the knowledge of all aspects that the Teacher has taught here—may those with awareness gain insight into that not touched by others; having settled in recollection the *Sūtra*'s meaning may they easily take to the spiritual conduct in ten forms: [bringing that about] is the purpose of the undertaking. [*Ornament* 1.1-2]

This is the purpose indicated by the verse in which he sets out his homage. [Qualm]: But you would have to say if

this *Ornament* ornaments [the chapters of the *Sūtra*] through a compilation of bases, compilation of antidotes, or compilation [12] of aspects [i.e., objects taken up into the mind]. And then what? In the first case the effort would be meaningless. There is no basis [such as the five skandhas, eighteen elements, etc.,] here in this *Sūtra* that is not listed in the Lakṣaṇa Śāstras. In the second, there would be a compilation only of all purification bases [such as the thirty-seven dharmas in the wings of enlightenment, etc.,] and hence defiled bases [such as the skandhas, etc.,] would not be brought in. You would not know what that [antidote] counteracts. In the third as well, in that it would be a compilation of just aspects devoid of bases, it would not say anything because it would not get at any real thing.

[Response: There is no fault.] It says [what it does] within being a compilation of all three alternatives. How so? Because all-knowledge, the knowledge of paths, and the knowledge of all aspects of Listeners and Pratyekabuddhas, Bodhisattvas, and Buddhas, respectively, are a compilation of clear realization in its entirety. As the Lord will say [*Large Sutra* 518-19]:

> The Lord: All-knowledge belongs to Listeners and Pratyekabuddhas, the knowledge of paths belongs to Bodhisattvas, and the knowledge of all aspects belongs to the Tathāgata, Arhat, right and perfect Buddha.
>
> Subhūti: What is the reason that all-knowledge belongs to Listeners and Pratyakebuddhas?
>
> The Lord: Everything that there is, both inner and outer dharmas, these have been cognized by Listeners and Pratyekabuddhas, but not from the all-paths [perspective] as well, nor from the all-aspects [perspective]. Hence all-knowledge belongs to Listeners and Pratyekabuddhas.
>
> Subhūti: What is the reason that the knowledge of paths belong to Bodhisattvas?
>
> The Lord: Bodhisattvas should produce, understand and fully complete all paths, the Listener's path, the Pratyeka-

buddha's path, and the Buddha's path—all of these are paths. They are to do the path work to be done. And while prayers are not yet answered, living creatures not yet ripened, and the Buddhafield not yet prepared, they should not penetrate the reality-limit. Hence knowledge of paths belongs to Bodhisattvas.

Subhūti: What is the reason that knowledge of all aspects belongs to the Tathāgata?

The Lord: Those aspects, reasons and signs by means of which the doctrines are well spoken, are aspects, reasons and signs known by the Tathāgata. Hence [13] knowledge of all aspects belongs to the Tathāgata.

There all-knowledge is based on striving for dharmas and it results in the destruction of confusion about self. Knowledge of paths is based on going forth in accord with the vehicles and nonactualization of that [reality-limit], and it results in the actions of assembling beings who have not been assembled, ripening beings not ripened, and liberating ripened beings. Knowledge of all aspects, reaching as far as the space element, results in the unbroken welfare of beings, penetration of the reality-limit, and destruction of the connection of residual impressions. Hence, because it is a compilation of bases, antidotes, and aspects it is correct that this *Ornament* is a total teaching about the fully complete clear realization.

But you still have to say what that perfection of wisdom is. Hence [Maitreya] says:

[The Buddhas] proclaim the *Perfection of Wisdom* [*Sūtra*] by way of eight subjects. These eight are the knowledge of all aspects, knowledge of paths, and all-knowledge. Then there is the awakening to all aspects, when culmination is attained, serial, awakening in an instant, and the Truth Body.

[Ten topics figure in the description of] the knowledge of all aspects of the Sage: production of the thought, preceptual

advice, four aids to penetration, the substratum of the practice the nature of which is the dharma element, objective support, aim, the activities of putting on armor and setting out, and the accumulations and emergences.

[The Buddhas] explain the knowledge of paths thus: darkening, etc., [that are its causes], certain Learner and Rhinoceros paths, the path of seeing of the wise Bodhisattvas (greatly beneficial on account of qualities belonging to this and the other world), and their path of meditation [detailed in terms of] function, belief, praises, commendations, and glorifications, dedicatory and admiring attitudes of the highest sort, and consummation and complete purity.

They assert all-knowledge thus: [Bodhisattvas] are not stationed in existence because of wisdom; nor, because of compassion, do they abide in peace. [Listeners] are distant because of lacking method, and [Bodhisattvas] not distant because of method. [They explain] what is to be shunned and what counteracts, [Bodhisattva] training and its sameness, and the Listeners' path of seeing, etc. [14]

[Eleven topics figure in the description of] this full awakening to all aspects: aspects, trainings, qualities, faults, marks, aids to liberation and penetration, assembly of irreversible trainees, sameness of existence and quietude, unsurpassed purification of [Buddha]field, and skillful means.

[Eight topics figure in the description of] culmination clear realization: sign, its increase, steadying, and mental composure, four types of antidote to four types of conceptualization on each of the paths called seeing and meditation, uninterrupted meditative stabilization, and wrong practices.

They proclaim the thirteen serial [clear realizations], and single instant full awakening with four marks.

> They proclaim fourfold a Svābhāvika [Body], similarly, with the other (*apara*) Enjoyment and Emanation [Bodies], the Dharma Body with its work. [*Ornament* 1.3-17]

You should know that in these fifteen verses he brings together the topics of the *Perfection of Wisdom* [*Sūtra*] in brief and in an expanded manner. How so? In the two verses from, "They proclaim the *Perfection of Wisdom* [*Sūtra*] by way of eight subjects," up to ". . . and the Truth Body" he brings them together in brief as eight chapters: knowledge of all aspects, knowledge of paths, all-knowledge, full awakening to all aspects, culmination clear realization, serial clear realization, single instant of mind clear realization, and Truth Body. In the thirteen verses from, "[Ten topics figure in the description of] the knowledge of all aspects of the Sage," up to ". . . the Dharma Body with its work," he brings them together in an extended fashion by expanding on the subtopics of these same eight chapters beginning with the knowledge of all aspects. Thus he explains well by breaking down what he has already explained in brief.

[Maitreya] has set out the topics corpus. From now on he simply has to bring together in an ordered and systematic fashion those dharmas that [the *Sūtra*] indicates to be particular aspects and subdivisions of a topic.

Thought of Enlightenment

There, first of all: [15]

> Production of the thought is desire for perfect enlightenment for the welfare of others. [*Ornament* 18ab]

What, then, is this "desire." It is just what the *Sūtra* [*Large Sutra* 45-53] is talking about where it says **a Bodhisattva who wants** this, and **a Bodhisattva who wants** that, . . . **should make endeavors in the perfection of wisdom.**

[Qualm]: He has not explained [just by saying it is "desire"] what marks [the production of the thought], so what does he mean? [Response]: He is emphasizing the *Twenty-five Thousand Lines'* **yearning** (***prārthanā***), because when Bodhisattvas produce the thought they have such yearnings. What sort? "May I awaken to utmost, right and perfect enlightenment," or "May I accomplish the welfare of others."

[Qualm]: Then it would not be a production of a thought [of enlightenment, but rather a production of a desire], because thought is marked by the representation of a specific object, while yearning is thirst. [Response]: This is indeed true, but here it is indicating the result by its cause based on the fact that [Bodhisattvas] produce the thought of Buddhahood when they yearn with desire to bring about [in themselves] the wholesome dharmas [that would effect their aim]. Wholesome dharmas occur naturally for those who yearn with desire to bring them about. Alternatively, yearning or prayer, in an extended usage, refer to the production of the thought operating with it, based on the fact that yearning is the main thing at the time the thought is produced. Thus the thought of that [enlightenment] that Bodhisattvas produce is together with a prayer [to attain it]. Hence [the wording] is proper.

What, then, is this right and perfect enlightenment and what is the welfare of others? He says,

> [This definition] follows the *Sūtra* that speaks in brief and detail about that [enlightenment] and that [welfare]. [*Ornament* 1.18cd]

"That" (feminine) is right and perfect enlightenment, "and that" (masculine) is the welfare of others. The brief explanation of the former is [*Large Sutra* 45] where the Lord says, **A Bodhisattva, a great being here who wants to fully awaken to all dharmas in all modes** [16] **should make endeavours in the perfection of wisdom**. The detailed explanation of it

is where the Lord says, **Śāriputra, a Bodhisattva, a great being, having stood here in perfect wisdom by way of not taking a stand on it, should perfect the perfection of giving, since gift, giver and recipient have not been apprehended.** The Lord gives a brief explanation of the welfare of others with, **A Bodhisattva, a great being, who wants to place in complete nirvāṇa as many beings as there are in worlds as numerous as the sands of the river Gaṅgā, in each of the ten directions, into the realm of nirvāṇa which leaves nothing behind—should train in perfect wisdom.** The detailed explanation of it is where he says, **A Bodhisattva, a great being, who desires to establish niggardly beings in giving, the immoral in morality . . . should train in perfect wisdom . . .**"

Having thus explained the mark of *[bodhi]cittotpāda* as well as its objective support and aim, now, based on the marks of its twenty-two subdivisions, [Maitreya] says:

> It is of twenty-two types: like earth, gold, moon, fire, treasure, jewel-mine, sea, vajra, mountain, medicine, virtuous friend, wish-granting gem, sun, song, monarch, storehouse, highway, vehicle, a spring, love talk, river, and cloud. [*Ornament* 1.19-20]

The Bodhisattva's first production of the thought, accompanied by desire to bring about [all wholesome dharmas], is where the Lord says, **Śāriputra, a Bodhisattva, a great being who wants to fully awaken to all dharmas in all respects** [should train in the perfection of wisdom]. It is like the earth because it is the ground from which the accumulation [of merit] for total full awakening to all dharmas issues forth.

The second, accompanied by *āśaya* [the word means both "aspiration" and "basis"] and like refined gold, is from where he says, **A Bodhisattva, a great being should here, having stood in the perfection of wisdom by way of not taking a stand on it, make perfect the perfection of giving,**

having taken the stance that gift, giver, and recipient are not apprehended, up to . . . **and similarly should make complete the perfection of morality, the perfection of patience, the perfection of vigor, the perfection of concentration,** [17] **and the perfection of wisdom, having taken the stance that wisdom and stupidity are not apprehended.** This is because the intention for benefit and happiness systematized in the six perfections in this and future lives is immutable. This is based on the idea that a substratum (*śaya*) right up to (*ā*) perfect enlightenment is an *āśaya* [an unchanging basis or aspiration].

The third, accompanied by *adhyāśaya* ("further basis" or "surpassing intention") and like the waxing moon is from where he says, **having stood in the perfection of wisdom he should cultivate** the thirty-seven dharmas in the wings of enlightenment, through . . . **should cultivate the nine ideas of uncleanliness** . . . , through . . . **should cultivate the eight considerations of a great person** . . . , up to . . . **should cultivate the eighteen unentangled dharmas of a Buddha.** This is based on the idea that *adhyāśaya* is from *adhika* ("additional") *āśaya* [basis or aspiration], because all the bright dharmas are increasing more and more.

The fourth, accompanied by practice and like fire is where [the Lord][23] says, **A Bodhisattva, a great being, who beholds all-knowledge with knowing and seeing and wants to transcend, who wants to stand on the irreversible level, fulfill the knowledge of paths, and reach the knowledge of all aspects should train in the perfection of wisdom.** This is based on the idea that *prayoga* is an enhanced (*prakṛṣṭa*) yoga because [at this level] the three all-knowledges, a conflagration, go over more and more [objects of knowledge] as if they were particular different fuels.

The fifth, accompanied by the perfection of giving is where the Lord says, **A Bodhisattva, a great being, who wants to establish miserly beings in giving, who wants to surpass the gifts of Listeners and Pratyekabuddhas with a single production of a thought associated with a rejoicing**

aspect [should train in the perfection of wisdom]. It is like a great treasury because it is not exhausted even though immeasurable beings are given complete satisfaction through enjoyment of material wealth.

The sixth, accompanied by the perfection of morality is where he says, **A Bodhisattva, a great being who wants to establish the immoral in morality, who wants to surpass the morality of Listeners and Pratyekabuddhas with a single production of a thought associated with rejoicing should train in the perfection of wisdom.** It is like a jewel mine because the jewels of all good qualities come forth [from it].

The seventh, accompanied by the perfection of patience is where he says, **A Bodhisattva, a great being who wants to establish in forbearance those who think they have been wronged, who wants to surpass [18] the forbearance of Listeners and Pratyekabuddhas by means of one single production of a thought associated with rejoicing should train in the perfection of wisdom.** It is like a great sea because it is unmoved, even in the face of what is dreaded the most.

The eighth, accompanied by the perfection of vigor is where he says, **A Bodhisattva, a great being who wants to establish the slothful in vigor, who wants to surpass the vigor of Listeners and Pratyekabuddhas by means of one single production of a thought associated with rejoicing should train in the perfection of wisdom.** It is like an indestructible diamond because, as with a firm compact, it is not breakable.

The ninth, accompanied by the perfection of concentration is where he says, **A Bodhisattva who wants to establish in concentration those whose minds are distracted, who wants to surpass the concentrations of Listeners and Pratyekabuddhas by means of one single production of a thought associated with rejoicing should train in the perfection of wisdom.** It is like like a mountain because things never distract it and make it waver.

The tenth, accompanied by the perfection of wisdom is where he says, **A Bodhisattva, a great being who wants to establish those who are stupid in wisdom, who wants to surpass the wisdom of Listeners and Pratyekabuddhas by means of one single production of a thought associated with rejoicing should train in the perfection of wisdom.** It is like a great medicine because it cures all the defiling obscurations and obscurations to knowledge that are like diseases.

The eleventh, accompanied by perfect skill in means is where he says, **A Bodhisattva who wants to make even one single production of a wholesome thought inexhaustible by converting it to [attainment of] the knowledge of all aspects, who wants to patiently endure the sufferings of hells, of animal births, and the world of Yama for the welfare of all beings, who out of regard for beings wants to renounce [the merit gained from] over one hundred thousand eons of morality, who wants to be reborn in the family (*kula*) of the Buddhas [should train in the perfection of wisdom]**. It is like a friend because it does not abandon the welfare of beings whatever the situation. Here, some say resolve for truth, generosity, wisdom, and peace [define] **the family of the Buddhas**. Some say the [production of] the thought subsuming the path of seeing leading into the [ten Bodhisattva] levels [define it], because the [*Perfection of Wisdom*] *Sūtra* says, "the Tathāgata family is Bodhisattva status that comes along with production of that [ultimate] thought." Others say both the meditative stabilization where all Buddhas of the present directly appear, [19] and great compassion [define] the **family of the Buddhas**. Some say the training demanded by Buddhas [defines it], others say the six perfections do. Some say the perfection of wisdom is the mother of Bodhisattvas and skillful means their father, hence **family of the Buddhas**.

The twelfth, accompanied by the perfection of prayer is where the Lord says, **A Bodhisattva who wants to achieve the body of a Buddha, who wants to bring about under-**

standing by teaching the dharma in endless world spheres in each of the ten directions, who wants to ensure the unbroken tradition of the family of the Buddha [should train in the perfection of wisdom]. It is like a wish-granting gem because it furnishes the results that are prayed for.

The thirteenth, accompanied by the perfection of strength is where he says, **A Bodhisattva who wants to fulfill the wishes of all beings [should train in the perfection of wisdom].** It is like the sun because it ripens the harvest of trainees.

The fourteenth, accompanied by the perfection of knowledge is from where he says, **A Bodhisattva who wants to know the extent of the four basic elemental atomic particles in the great trichiliocosm, who wants to know that a gift thus given gives a great result, thus causes birth in the family of the warrior, a landlord** . . . up to . . . **a gift thus, by way of non-apprehension, causes the perfection of wisdom to be complete.** It is like the outpouring of a melodious song because the demonstration of the finest dharma captivates trainees. There a **landlord** is defined by sway [over a region].

The fifteenth, accompanied by direct knowledge is where he says, **A Bodhisattva who wants to transcend, through the production of one single thought, countless world systems in each of the ten directions; to lift up[24] all the total volume of water that is in the great oceans, etc., in the trichilio-megachiliocosm world system on the end of a point of hair that has been split into a hundred pieces without hurting those beings living there; to blow out with a single puff of breath the fires in the great trichiliocosm that is all aflame with the conflagration raging at the end of an eon; to give cover from the greatly destructive cyclone with the tip of the end joint of one finger; to irradiate during one single session of crossed-legged meditation the entire space element; to hurl away immeasurable world systems having tied in a bundle mountains such as the Great Sumeru, etc., [20] with a single hair; to**

see with the divine eye the Lord Buddhas in all Buddha-fields in each of the ten directions; to hear their dharma teaching with the divine ear; to know the goings on in the minds of all beings, and to recollect their former lives; to accomplish the direct knowledge of the extinction of the outflows, and to realize the reality limit [should train in the perfection of wisdom]. It is like a great king because it governs for the welfare of others with untrammeled power. That they hurl away countless world spheres having tied the Great Sumeru, etc., in a bundle with a single hair is based not on those with damaged faith, but on this inconceivable power of the vision of those in meditative states.

The sixteenth, accompanied by a collection of merit and wisdom is where he says, **A Bodhisattva who wants to make an even distribution to countless Buddhas with their Listener communities with a single bowl of alms-food, who wants to establish those who do not see the truth in the state of the fruit of Stream-enterer,** up to, **in utmost, right and perfect enlightenment [should train in the perfection of wisdom].** It is like a storehouse because it is a place of treasure in the form of a great collection of merit and wisdom.

The seventeenth, accompanied by [the dharmas in] the wings of enlightenment is where he says, **A Bodhisattva who wants to gain all the Buddhadharmas of the Lord Buddhas of the past, present and future, wants to get to the farther side of conditioned and unconditioned dharmas [should train in the perfection of wisdom].** It is like a highway because it conveys the vehicles of all noble persons.

The eighteenth, accompanied by calm abiding and insight is where [*Large Sutra* 51-2] says, **A Bodhisattva who wants to be foremost amongst Listeners and Pratyekabuddhas, who wants to be in the inner retinue of the Buddhas, who wants to obtain a Bodhisattva retinue, who wants to make the offering pure, wants to place living beings in the virtuous activities consisting of giving, morality, meditation, and what comes from material offering**

along with acts of devotion [should train in the perfection of wisdom]. It is like a vehicle because, with the two yoked together, [Bodhisattvas] are easily transported without falling either into saṃsāra or nirvāṇa. Here those in the **inner retinue** are those who have entered into the knowledge that is the entrance to the secret of the Buddhas, into the knowledge that is the entrance to the subtlety of the Buddhas.

The nineteenth, [21] accompanied by dhāraṇī ("mnemonic device") and intuition, is where he says, **A Bodhisattva who wants to bear in mind, preach, progress to the thusness of, illuminate in detail to others what the Lord Buddhas in the ten directions have taught, are teaching, and will teach—that is, their discourse, narration with verse, predictions and so on, up to, expanded texts, marvels, and precepts—[should train in the perfection of wisdom]**. It is like a spring because, just as a spring holds and gives water abundantly, in an inexhaustible supply, this holds the heard and unheard dharma and supplies inexhaustible instructions.

The twentieth, accompanied by a summary of dharma, is where he says, **A Bodhisattva who wants, having illuminated with the radiance of his body the interworlds in each of the ten directions long sunk in darkness, to cause those beings born there to hear the word "Buddha," the word "Dharma," and the word "Saṅgha," and to place them in correct views [should train in the perfection of wisdom]**. It is like the murmuring of sweet nothings because trainees desirous of liberation love to hear it. The summaries (*uddāna*) of dharma, moreover, are four: contemplation of all conditioned things as impermanent, of all dharmas with outflows as suffering, of all dharmas as selfless, and of nirvāṇa as peace.

The twenty-first, accompanied by the way by which all pass, is where he says, **A Bodhisattva who wants to endow as many blind, deaf, insane, naked, hungry and thirsty beings, as many beings who have taken a bad rebirth as**

there are in worlds without end in each of the ten directions, with a human life (*āśraya*) as a basis to work against endless sufferings,[25] **and** [22] **who wants to place them in the skandhas of morality, stabilization, wisdom, liberation, and the vision of liberating knowledge [should train in the perfection of wisdom].** It is like a river's stream because when they obtain forbearance [i.e., knowledge] of the unproduced dharma that carries them along naturally, all pass this way. Still, Bodhisattvas who have reached this level work uninterruptedly for others.

The twenty-second, accompanied by the Dharma Body, is where he says that, **a Bodhisattva [should train in the perfection of wisdom] if he wants to reveal the conduct that is in accord with the way things are (*tathāgata*), wants to look back with the backward glance of the elephant,** etc. It is like a great cloud because by demonstrating life in the heavens of Tuṣita, etc., it is the source of all activity done for the welfare of beings.

In the third production of the thought it says they **should cultivate the nine ideas of uncleanliness.**[26] These are the idea that [the body] is bloated, is cleaned out, is putrid, is bloodied, is black and blue, is savaged, is torn asunder, is boned, and is burnt.

There, [understand] *ādhmātakā* [as follows: the body] is like a leather bag that has been inflated with air because it gradually, after life ends, expands and becomes bloated (*ādhmāta*). [Hence], *ādhmātakā* ("the bloated [idea]"). Alternatively, because it is revolting, it is *ādhmātakaḥ* [take the *-ka* like *ku-*] because it is repulsively (*kutsitam*) bloated. It is [then] a term for a swollen body that is in such a state. Construe the particle *ka* like this elsewhere, as [a bahuvrihi modifying] idea, and because [the body] is horrible. Those who love the shape of the body should meditate on this because it shows the ruin of its shape.

It is cleaned out (*vidhūtaka*) because many different sorts (*vividha*) of worms in the middle of it clean it out (*dhūta*). This is for those who love the body as something

firm because it shows that it is hollow inside. It is putrid (*vipūyaka*) because putrefaction (*pūya*) pours forth variously (*viṣyand*) from the different places. This is for those who love the fragrance of a body that comes about by the force of garlands and perfumes because it shows the stench connected with the body's sores. It is bloodied because the blood spatters, scatters here and there, and flows out. This is for those who love the beauty born from makeup because it shows the horror of being smeared with redness. [Dissolve] black and blue (*vinīlaka*) as *vispaṣṭa* ("clearly") *nīla* ("blue-black"). This is for those who love the color of the body [23] because it demonstrates the skin's discoloration and ruin. It is savaged because it is bitten (*khādita*) by dogs and jackals and so forth, here and there, in all sorts (*vividha*) of ways. This is for those who love the buildups of flesh in the breasts, etc., because it shows those buildups are destroyed. It is torn asunder because it is thrown about variously (*vividham*): the hands in one place, the feet in another, and the head in another. This is for those who love the playful movement of the limbs and extremities, because it shows the limbs and extremities being thrown about. It is boned because of its bones. This is a term for the skeleton as well as for a single bone. It is for those who love the teeth, etc., and bones of the body, because it shows how repulsive the bones of the body are. [Dissolve the word] burnt (*vidagdha*), as melted (*vipluṣṭa*) and burnt (*dagdha*). Those who love [the body's] color and shape should meditate on this because it shows the shapelessness and shrivelling of the skin.

[The Lord] says, [in the same context of the third production of the thought], that there are **eight considerations of a great person.**[27] They are [the twin considerations] that this dharma is for those who desire little, not those who desire much; for those who are content, [not those who lack contentment]; for those who are detached; for those who are making an effort; for those who have close mindfulness; for those who are collected; and for those who are wise, not those who are deficient in wisdom. The great,

venerable Maudgalyāyana lived a life governed by (*vihṛ*) these seven discoursings of great persons.[28] The Lord said, "Maudgalyāyana, you should also consider this eighth discoursing of great persons: that this doctrine is for those without elaborate thought (*prapañca*), for those without a liking for elaborate thought, for those who practice without delighting in elaborate thought."

There, because they are those who desire little they give up the four—hypocrisy, fawning, hinting, and pressuring. Amongst these, "hypocrisy" is as follows. Certain [monks] of this world—jungle-dwellers, refuse-rags wearers, single-sitters, or who follow any of the other [twelve] ascetic lifestyles—are set on getting something. They want it to happen. With their minds fixated [24] on gain, worship, and praise they think like this: "Wouldn't it be nice if others worshipped me, made me their guru, thought highly of me, and paid homage to me. Wouldn't it be nice if I were to be furnished with just that gain, worship, and praise." The activities of those set on getting that gain and worship, who want that gain, etc., to happen, who act in such ways, are said to be hypocritical.

With "fawning," those of this world with an eye on gain and worship say to others: "You are just like a mother to me, you are like a father, like a brother, like any other close blood relative to me. I should be generous to you as well; I should also do things for you. I should come from afar and be with you. That I am living here at all is totally because of you." They ingratiate themselves with them. The pointed speech, the devious speech, the entreaty, the flattery that is made with a false timidity in such a way to others, by those set on gain, who want gain, etc., to come about, who have their eyes on that and are fixated by that, is called "fawning."

With "hinting," those of this world, calculating, based on some gain or other give hints. "This is a beautiful bowl of yours, or outer robe, or under robe, or key, or bedding. This or that is a beautiful utensil. I would look after one of those

if I had one. But benefactors are hard come by." They go to someone's home and say: "You have excellent milk rice, excellent lentil soup, excellent vests, [25] excellent garments; this medicine or edible food that you have is excellent. Earlier you gave me that, you served up that to me. I was pleased indeed with your generosity and act. So do not think, therefore, that you should give it or make it again." That greedy calculated hinting, pointing out something or other, is called "hinting."

With "pressuring," those of this world set on gain, who want the gain, etc., to happen, with an eye on it, whose mind is fixated on it say to others: "You will not be giving [the goods I want] to your mother, your father, your sister, or to any other of your close blood relatives. Who will you be giving it to, or who will you be doing it for?" They go to a certain house and say there: "You have possessions, you are wealthy, you have come by something excellent. Your precious human birth should not be wasted now that [1], an Arhat ("one worthy of offerings") is entering your home. You are meeting with an Arhat, sitting with, entering into a conversation with an Arhat." And they think: "I have got to make them think that I am a noble being, an Arhat, and that no other Śramaṇa or Brahmin than this noble being can come into their house." When such persons set on obtaining that, wanting the gain, etc., to happen, whose eyes are on it, who are fixated by that, voice it abroad in this way to others, it is called "pressuring."

[Thus understand "desiring little" in terms of what motivates four wrong ways of livelihood. The second], "contentment" counteracts [what motivates a fifth wrong way of livelihood]—wanting to gain by [talking about] gain. Wanting to gain by [talking about] gain is when a king, dowager, householder, Brahmin, or any other special sort of person gives a bowl, outer or under robe, key, bedding, or any other utensil to those of this world. They show that they got it to others. "King so-and-so" or some other special person "gave it to me." They think, "I want to make them think

that [26] those people have already decided to give such things, or do such things for a noble being like me. So why, then, should they also not give something to a noble being like me, or do something for me?" When these persons because of that greed, that running after further gain [talk about] some other gain, it is called "wanting to gain by [talking about] gain."

What is the relevance of the uncleanlinesses, etc., to the production of the thought? It is to teach the dharmas that prevent the decline of the production of the thought. There are nine causes for its decline: lust for sexual intercourse, having many needs, lack of contentment, being thrilled by get-togethers, laziness, lack of mindfulness, scattering, a weak intellect, and fixation on elaborate thought (*prapañca*). [My] instruction about the uncleanlinesses is for those who want to counteract those [mistaken perceptions of the body]. You should also explain the other things, awareness of breathing, etc., [that the *Sutra* mentions at this point] like this as appropriate.

In the context of the fourth production of the thought [*Large Sutra* 47] says, **A Bodhisattva who wants to see and pass beyond all-knowledge through knowledge and vision, who wants to fulfill the knowledge of paths, and who wants to obtain the knowledge of all aspects [should train in the perfection of wisdom].**[29] This knowledge and vision is the clear realization of Bodhisattvas. The [clear realization] systematized as the path of seeing on the first level is where [the same passage] says, **[Likewise he should train in perfect wisdom] if he wants to enter into the fixed condition of a Bodhisattva.** They fulfill the knowledge of paths when they stand on an irreversible level. This is where it says, **[he should train in perfect wisdom] if he wants to stand on the irreversible level.** The irreversible level, furthermore, is the eighth Bodhisattva level, because here it says, **it is called the irreversible level because the knowledge is irreversible.** Bodhisattvas should not stay just at that level, hence it says, **[he should train in the perfection**

of wisdom] if he wants completely to pass beyond the level of a Crown Prince. Just that is the Crown Prince level, [27] hence it says here that it is called **level of a Crown Prince** because it is faultless. They completely pass beyond it based on the Buddhas' urging them to do [the work for others] that remains to be done. They pass completely beyond in two ways. They completely pass beyond Listener and Pratyekabuddha levels through vision, because there is no Bodhisattva path that meditates on [Listener and Pratyekabuddha paths of seeing, uninformed by production of the thought]. They completely pass beyond by not standing [in either nirvaṇa or saṃsāra], because the irreversible level is marked by a path of meditation that extends in an uninterrupted continuum.

[Qualm]: But what about those who, based on the *Questions of Ratna-candra Sūtra* (*Ratna-candra-paripṛcchā-sūtra*), say[30] that in the *Ratna-mālā* [it says] Bhadraśrī, Bhadraśrī! Candanaśrī, Candanaśrī! Anantāvabhāsa, Buddha called Lord Anantāvabhāsa! Ketuśrī, Ketuśrī! Aśokaśrī, [the Buddha who is] ever Aśokaśrī![31] Ratna-yaṣṭi, Ratna-yaṣṭi! Kusumaśrī, Sugata Kusumaśrī! Tri-vikrama, Victor called Tri-vikrama! Jyotiśrī, Jyoti-śrī! and Vipula-guṇaśrī, Lord Guṇaśrī! [They say, "[When beings] hear the sound of the name of these Lords who are the Lords living in the ten directions they become irreversible. And so too all beings who hear the name of Lord Śākyamuni [become irreversible too]." [Response]: Here you should view this [reason for irreversibility] as other than the practice of the perfection of wisdom that is the real cause of the irreversible level. This is a teaching that requires interpretation. As it says: "Child of a good family, the Tathāgata who sees the seed of irreversibility produced in these beings from hearing a name predicts the irreversibility of the beings, but they are not, just from hearing the name, immediately irreversible." The example here is a seed that grows if there are no impediments. Therefore the practice of the perfection of wisdom is in fact the actual cause of the irreversible level.

In the context of the eleventh production of the thought it says, [a Bodhisattva] **who wants to make one single production of wholesome thought into an inexhaustible one [should practice the perfection of wisdom]**. This is because even a little wholesome act turned over to great enlightenment, like a single drop of water thrown into an ocean, does not get used up within right and perfect enlightenment.

In the context of [28] the fourteenth production of the thought it says [a Bodhisattva] **who wants to look through to the suchness of all dharmas [should train in the perfection of wisdom]**. There the **suchness** (*tathatā*) of all dharmas (systematized as things to avoid and their antidotes) is the shared true nature of all dharmas (*dharmatā*). Where it says, . . . **the suchness of the dharma element** . . . the true dharmic nature of the particular that qualifies the dharma element (*dharma-dhātu*) to be called lineage (*gotra*) is **the suchness of the dharma element**. Where it says, . . . **all suchnesses of reality limits** . . . it is the true dharmic nature of the unmistakenness of all knowledge of the reality limit. The **all** brings in the three all-knowledges. The *anu* of *anubodha* (**wanting to look through to**) is to let it be known that the awakening is in conformity with the knowledge of all aspects. Here the all-knowledge removes only defiling ignorance; the knowledge of paths is the full understanding of every antidote; and the knowledge of all aspects eliminates nondefiling unknowing. [At *Large Sutra* 476-477] Subhūti asks the Lord if there is any difference between what the three all-knowledges eliminate. The Lord replies that even though there is none, still the Tathāgatas forsake [not only the cankers] but also the residual impressions connected with them. There is therefore a difference, so he says, **There are really no cankers and no residues connected with them. But there is on the part of the Listeners a forsaking of greed, hate, and delusion, yet physical and verbal distortions continue to be seen in noble beings just as if they were ordinary beings. These are absent from the**

Tathāgatas. An example of this [sort of unseemly behavior] is when Arhat monks leap about.

In the context of the seventeenth production of the thought, [*Large Sutra* 29-30] says, a Bodhisattva **who wants to go beyond [the contrast] of conditioned and unconditioned dharmas [should train in the perfection of wisdom]**. This is based on the realization of the sameness of saṃsāra and nirvāṇa. Where it says [a Bodhisattva] **who wants to look through to the suchness of all Buddha-[dharmas] during the three periods of time [should train in the perfection of wisdom]** it is based on the marks of the Dharma Body as not being different.

In the context of the twenty-second production of the thought [*Large Sutra* 33] says that **a Bodhisattva should consider that he should train in perfect wisdom so that surrounded by, and revered by, the whole assembly of gods and a great company of Bodhisattvas, he will arrive at the very heart of enlightenment**. There **surrounded by** (***parivṛtta***) means [the gods] are around (*vṛtta*) on all sides; **revered** (***puraskṛta***) means made (*kṛta*) foremost as a great object of worship. If *puraskṛta* (made foremost) were taken in the sense of a particular place [in front], the earlier would contradict the later.

Still, compared with all [the great variety of Bodhisattva activity motivated by the thought of enlightenment] this [twenty-twofold presentation] is a brief overview. [29] There is no wholesome dharma whatsoever that Bodhisattvas who produce the thought do not fully complete.

Hence those gods **in the great trichiliosm**—from those in the heavens of the Four Great Kings to the Highest Akaniṣṭha gods—**reflect as follows**: **[We will give the four bowls**, etc.]. You should explain that [they do this] as world protectors, because when Buddhas **arise** they demonstrate the attainment of high status and unsurpassed [nirvāṇa and hence are naturally persons who are guarded], because they [the gods] want to complete their own collection [of

knowledge and merit], and because they [always] come down on the side of those with good qualities, etc.

There the gods in the heavens of the Four Great Kings are understood in relation to begging bowls, based on the consideration that they have an abundance of mouth watering gourmet food with the finest tastes, as in the *Questions of Bimbisāra* (*Bimbisāra-paripṛcchā*). The gods of the Thirty-Three are understood in relation to service, based on the consideration that they are [naturally] skilled in all the arts [without needing to be tutored in them], just from wanting to be. The [remaining] gods in the heavens of Brahmā and so forth [that are above this Desire Realm] are understood in relation to requesting [teachings], based on the consideration that others take great pleasure in them, because of their good fortune in having ordinary and extraordinary freedom from attachment. Those with ordinary freedom from attachment are the gods such as Brahmā, etc. Those with extraordinary freedom from attachment are [Bodhisattvas] in the Pure Regions [of the different heavens]. This states the general rule, but it is not the case that there are no [Bodhisattvas in the regions] beneath [the heaven of] Brahmā, etc., with extraordinary freedom from attachment. And who ordained these three stipulations? Nobody did. Still, it is the natural outcome (*dharmatā*) of [the way those to be gods] turned over [their] wholesome roots; it is the natural outcome of the fact that dharmas are dependent originations marked by the specifically fabricated state they find themselves in.

Taking this as our authority, therefore, the gods of the heavens of the Four Great Kings are so called because the Four Great Kings are their rulers. The gods of the heavens of the Thirty-Three are so called because the thirty-three simultaneously done virtues are produced there. The gods of Yāma are so called because they have left (*yāta*) suffering, they have gone from (*apayāta*) it. Understand Tuṣita in the sense of satisfaction (*toṣa*). Hence those in Tuṣita have gone to (*ita*) satisfaction (*tuṣa*)—they enjoy it, live in it. Nirmāṇa-

rati [gods] ("Those who enjoy magically produced creations") have the pleasure (*rati*) of what they have magically created (*nirmāṇa*) because they sport with enjoyable things that they themselves have created (*nirmita*). Para-nirmita-vaśa-vartin [gods] ("Those who control what is created by others") are so called because they have control over enjoyable things created by others. Brahma-pārṣadya ("Those in the retinue of Brahmā"), are in the retinue of the Brahmās.[32] They are the entourage of the Great Brahmās. Others occupy the position of their sacrificial priests (*purohita*) and hence are Brahma-purohita. [30] Great Brahmās are so called because they are Brahmās who are great because of having a special life and colour, etc. Parīttābha ("Those whose radiated light is circumscribed") are so called because they have a light more circumscribed than other Brahmās. Apramāṇābha ("Those with immeasurable light") are so called because their radiated light (*ābhā*) is immeasurable (*apramāṇa*) because you cannot measure how big it is. Ābhāsvara gods with pulses of light (*ābhāsvara*) are so called because, like lightning from a thunderhead, their light flows out here and there from a skandha stream born of a meditative concentration that has joy [as a qualifying feature]. Alternatively they are called Ābhāsvara ("Clear light") gods because they pulse with the light of reality (*tathā-rūpa*). They use the word *śubhā* ("virtue") for their body's dense, non-splintering light. Parītta-śubha ("Those whose virtue is circumscribed") are so called because their virtue is more circumscribed than the Brahmās above them. Apramāṇa-śubha gods are so called because their virtue is immeasurable because you cannot measure its increase. Śubha-kṛtsna ("Those whose virtue is complete") are so called because their light-mass virtue is complete. Compete (*kṛtsna*) means all. All their being, born of a meditative concentration with the absence of joy [as a qualifying feature], is complete. They abide [in that form]. So just like a light in a jewel box is a single light mass, its own rays mingled with the light of the jewels, so too are their blazing bodies. Asaṃjña ("No-

thought") gods are so called because they have no thought, because, through their cultivation of nonattachment to thought, their form skandha alone manifests. Anabhraka ("Cloudless") and Puṇya-prasava ("Merit-born") gods are easy to understand. Bṛhat-phala ("Great result") gods are so called because they have a great result born of the might of meditative concentration. The Aviha ("Not-forsaking") gods are so called because, having five skandhas and positioned at the end of the level of ordinary people, they do no harm [from *vi-han*] or, alternatively, do not take short breaks and forsake [from *vi-hā*] their place. Some people think they are called not Aviha but Aspṛha ("Not-eager") gods. In their way of thinking they are called *aspṛha* because they are not eager for states beneath them. Atapa ("Who do not cause pain") gods are so called because they give nobody pain. Sudṛśa ("Good-looking") gods are so called because, since they steal the heart away, they are beheld with a troubleless pleasure. Other people say they are called Sudarśana ("Those who see well"). In their way of thinking you have to see the agentive suffix *ana*. They are gods who see well because, since they have completely clear vision, they see excellently. According to the Bhadanta-tāmra-vārṇīya, Highest (*akaniṣṭha*) ("Below none") gods [31] are so called, because they are junior (*kaniṣṭha*) to none since their lot is a superior one. Others say they are called Aghaniṣṭha ("Positioned at the end of trouble"), based on the idea that *agha* ("what has not been destroyed, wickedness, trouble") is indeed what gets stored up, and they are at the end (*niṣṭha*) of it there because they have thoroughly destroyed (*ghāta*) it.

The "thought" (*citta*) in the "production of the thought" (*cittotpāda*) is consciousness (*vijñāna*) or representation (*vijñāpti*). Which consciousness? It is the thinking-mind consciousness (*mano-vijñāna*) because all wholesome dharmas can be its objective support. The word production (*utpāda*), makes known the production of what is not in production, and hence is for the purpose of indicating the

initial stage in the knowing quality (*avadhi-bhāva*) of mind. Hence, *cittotpāda*.

Preceptual Advice

He has explained the production of the thought, now he must explain advice (*avavāda*). From where [in the *Sūtra*] is it? It is from where [*Large Sutra* 38] says, **How then should the Bodhisattva, the great being, course in perfect wisdom?** What does this mean? It means: What should Bodhisattvas who have produced the thought practice in order to complete the [Buddha]dharmas said to be required by *bodhicitta*? It will say at the end of this section [*Large Sutra* 116] . . . **then this is truly a Bodhisattva, a great being's preceptual advice (*avavāda*) and instruction (*anuśāsanī*) in the perfection of wisdom**. There instruction in preceptual advice is teaching about what should be done for attainment of the desired goal. Advice takes nondegeneration as its point of departure and shows how to protect good qualities already achieved. Instruction takes attainment of good qualities yet to be attained as its point of departure. Furthermore, this advice is of ten sorts, so he says: [32]

> [Bodhisattvas] have to know ten pieces of advice to do with practice, truths, Three Buddha, etc., Jewels, nonattachment, indefatigability, full acceptance of the path, five eyes, six qualities of direct knowledge, path of seeing, and the path called meditation. [*Ornament* 1.21-22]

There advice about practice (*pratipatti*) starts from where the Lord says, **Here, the Bodhisattva, the great being, coursing in perfect wisdom does not review a Bodhisattva nor that word**, making it clear that a great Bodhisattva's practice, as a non-practice in the form of nonapprehending, is not shared in common with Listeners, etc. He continues with the example of Jambu-dvīpa

filled with monks similar in worth to Śāriputra and Maudgalyāyana—like thickets of naḍa reeds, etc., up to world systems in each of the ten direction as numerous as the grains of sand of the river Gaṅgā being filled with those [monks], where he makes it clear that a Bodhisattva's wisdom cultivated for a single day is superior to the wisdom [of such Listeners].

The Lord says, **If [this Continent of Jambu-dvīpa were filled with] monks similar in worth to Śāriputra and Maudgalyāyana—like a thicket of naḍa reeds, or a thicket of bamboo, or thicket of sugar cane, or thicket of rushes, or thicket of rice, or thicket of sesame [their wisdom would not approach the wisdom of a Bodhisattva who courses in perfect wisdom even by one hundredth part]**, etc. Śāriputra has a qualm: Is it not the case, since all noble persons are delineated in reference to the unconditioned, that wisdom is undifferentiated? Unfamilar with its superiority he therefore asks, **The wisdom of Stream-enterers . . . the wisdom of a Tathāgata—all these kinds of wisdom are not differentiated . . . How then does the wisdom which a Bodhisattva has developed for one day only . . . surpass the wisdom of all Listeners and Pratyekabuddhas?** The Lord's response begins, **When you consider, Śāriputra, that task of a Bodhisattva who courses in perfect wisdom, for which the wisdom, developed for one day only, has been set up and furnished**, etc.[33] Thus he frames a response in terms of the special way the Bodhisattva's practice, in the form of a donation, functions. [33] He says that the ten wholesome paths of action, etc., the families of warriors and well-to-do householders, etc., all the classes of gods Stream-enterers, etc., and the wisdom of the right and perfect Buddha all require the Bodhisattva's transcending aim, practice, and realization characterized as leading all living beings to nirvāṇa, completing the six perfections, and attaining the Dharma Body, [respectively].

You should understand the six examples as exemplifying the four aids to [knowledge] that penetrates [ultimate

reality], the path of seeing, and the path of meditation, respectively. [The first, warmed, aid to penetration] is like a naḍa reed that cannot withstand the attack of even a few actions and cankers; [the second], like bamboo, does not have its wholesome roots severed by fire and machetès even in the face of a sharp onslaught by action and cankers; [the third], like sugar cane, does not lose the sweet taste of the dharma even as it changes states. This is based on the consideration that [at this stage of the path] there is a freedom (*nirvāṇa*) from bad rebirths and a continuum of practice in good states of rebirth. [The fourth], like a rush [that is fashioned into an arrow] penetrates into the path of seeing. This is based on the consideration that awakening is soon to happen. [The path of seeing] is like rice—the realization of noble persons that stands as the best crop. And [the path of meditation] is like sesame, based on the consideration that though not different to its flower base, etc., it makes manifest what has been seen—you see a special abandonment when [the realization of the path of seeing] is cultivated at a later time.[34] What does the word **thicket** convey? It teaches that even though their faculties, etc., may differ, the group of the different persons on the warmed, etc., [aids to penetration] does not differ as a set. Even though you are considering many, just a single example suffices. Let it be such that each earlier **or** incorporates each following example [i.e., do not construe the **or** as an "either/or," but as identifying different members of a larger group]. But why the **or** at the end? To incorporate further examples for those nobles persons who are living at ease in the here and now. Why are further examples not given right here? To teach that those living at ease in the here and now, who are in their nature diverse, are not classed together. How many examples would he have to give if he formulated each with its own example? He would end up teaching unskillfully.

Here is the explanation of this passage. **[If this Continent of Jambu-dvīpa were filled with] monks similar in worth to Śāriputra and Maudgalyāyana**, i.e., with those

who have a realization similar in worth to what I have just explained, [their realization would] **not approach even by one-hundredth part [the wisdom of a Bodhisattva who courses in perfect wisdom]**, etc. What he intends to make clear is that a Bodhisattva's wisdom cultivated for a single day is superior numerically, superior in power, superior in class, [34] superior because of its cause, incomparable, and so on. There its being superior numerically is from, **it does not approach even by one-hundredth part**, up to **it does not even bear number**. The nonspecific numbers are so that you will understand other numbers distinct from those. The word **one hundred**, etc., though a specific number, makes you understand an unspecified number distinct from it, not just something nonspecific. It says the ever smaller subdivisions to make known that there are many wisdoms in a sequence. Its being superior in power is where it says that [their wisdom does not bear] **even a fraction**. Its being in a superior class is where it says nor does [their wisdom bear] **counting**, because it is not counted in the class of Bodhisattva wisdom. Its being superior because of its cause is where it says nor is [their wisdom] **similar** (*upaniṣad*)," because that wisdom does not become even a cause of it. It does **not bear comparison** because it is incomparable.

Now, then, from the point of view of which Bodhisattvas is this the case? They are those who have such good qualities—those with this wisdom cultivated for a single day. Are they those with an initial *bodhicitta*, candidates for [Bodhisattva] deeds, irreversible [Bodhisattvas], or those bound to a single rebirth? First of all, they are not the fourth because [the Lord calls them Tathāgatas, not Bodhisattvas. *Large Sutra* 225] says, **a Bodhisattva, a great being, after the tenth Bodhisattva stage, is verily to be called a Tathāgata.** What he means is you should call them Tathāgatas because they come close through their Tathāgata activities, not because they have Tathāgata realization. Nor are they the third, because it is known that at the eighth level they are superior to Listeners, etc., because they intentionally block

the full nirvāṇa [that is the Listener's ultimate attainment]. As [the *Large Sutra*] says:

> Child of the Victors! They should announce and make known that if those Lords, the Buddhas, were not to enjoin the highest attainment on that Bodhisattva he would enter into full nirvāṇa [and disappear from the world].

What, though, is this full nirvāṇa? It could not be the full nirvāṇa of Listeners because right from the production of the thought [of enlightenment] they have banished to a great distance all the trains of thought that cause desire for the Listener vehicle. [Qualm]: Still, it could not be the full nirvāṇa of a Buddha because they have not yet eliminated what is eliminated by [the path of] meditation. [Response]: Let me explain this. Of many sorts is the nirvāṇa set forth [35] in this teaching. For instance, those who have attained the peaked [aid to penetration] have a full nirvāṇa [i.e., freedom] from their wholesome root ever being severed; those who have attained the forbearance have a full nirvāṇa from bad states of rebirth; those who have attained a concentration have a full nirvāṇa from its branches; the Stream-enterer has a full nirvāṇa from an eighth existence, [i.e., will become an Arhat in, at the latest, seven lifetimes]; the Once-returner has a full nirvāṇa from a second existence here [in the Desire Realm]; the Nonreturner has a full nirvāṇa from the Desire Realm; and the Arhat has nirvāṇa with remainder, and without remainder. You should know, on the authority of the *Lotus Sutra* (*Sad-dharma-puṇḍarīka Sutra*),[35] that here the intended nirvāṇa is the Listener's nirvāṇa spoken about in reference to Mahā-bodhisattvas such as Śāriputra. It is based on the consideration that for as long as it lasts it prevents the welfare of beings. So it says "Just that would be his full nirvāṇa, because it would prevent work for all living beings."

They are not the second—[candidates for Bodhisattva deeds], because even their realization is superior to those

[Listeners], because, as [the Lord] will say [to Śāriputra at *Large Sutra* 72], the patient acceptance (*kṣānti*) of a Bodhisattva [who has realized that dharmas are not produced], is [i.e., extends to] the knowledge and abandonments of Stream-enterers up to Pratyekabuddhas. [That is, Bodhisattvas who have first entered into the path of seeing know the nonproduction of all dharmas. Hence their knowledge is superior because they know that even the knowledge and nirvāṇa Listeners gain through their insight into the four noble truths is unproduced, i.e., ultimately empty.] The intended Bodhisattvas pointed to here, therefore, are those with the very first production of the thought —the unweakened, language-based (*sāṃketika*) thought— just the production of the thought taught in the very first section.

[Qualm]: In that case you do not get to say, as you did earlier, that beginning from, "When you consider, Śāriputra, that task of a Bodhisattva who courses in perfect wisdom, for which the wisdom, developed for one day only, has been set up and furnished," [*Large Sutra* 39ff.] is about "the transcending aim, practice, and realization characterized as leading all living beings to nirvāṇa, completing the six perfections, and attaining the Dharma Body, [respectively]." These are not the result of wisdom cultivated for a single day, they are the result of the wisdom of countless ages. Response: Here, as in the example of the process involved in a lamp burning, it is the first and later productions of the thought that have these results.

[36] That deals with advice about the practice. What then is the advice for the truths? It is the advice about the four noble truths. There, [where the Lord] says, [*Large Sutra* 43], **Here the Bodhisattva, the great being, who is joined to the emptiness of form is "joined,"** it is about the truth of suffering, [because the form skandha, etc., describe beings as in a state of suffering]. About the truth of origin he says, **He does not review a form that is subject to production or subject to stopping. He does not review a form that is**

subject to cankers or subject to purification. He does not review a form that flows into feeling . . . **And why? It is because, Śāriputra, that which is the emptiness of form is not form** . . . **And why? It is because, Śāriputra, form is not one thing and emptiness another; emptiness is not one thing and form another** . . . And so on. He refutes both the extreme of superimposition, and of over-negation, [settling on which underpins the cankers that motivate the actions that cause suffering]. About the truth of cessation he says, **Emptiness, Śāriputra, is not produced, does not stop, is not defiled, is not purified, does not decrease, does not increase, is not past, future, or present. In something like that there is no form, no feeling** . . . , etc., up to, . . . **there is no production of ignorance** . . . up to . . . **there is no stopping of ignorance** . . . up to . . . **there is no Stream-enterer, there is no result of Stream-enterer** . . . up to . . . **there is no Buddha, there is no enlightenment**. About the truth of the path he says, **One who is coursing in perfect wisdom does not see himself as joined with the perfection of giving, nor as not joined**. It is the path based on the consideration that it is proclaimed the path to the six pāramitās ("perfections, states gone beyond"). Further, about the aspect [of the path as] three doors to liberation he says, **He does not join to emptiness, [the first door to liberation] by means of emptiness, nor to the yoga of emptiness. He does not join to the signless by means of the signless, nor to the yoga of the signless. He does not join to the wishless by means of the wishless, nor to the yoga of the wishless**. With this he highlights the fact that the path is nonconceptual. And he highlights the fact that the path causes deliverance with, **He does not join with form through beginning nor does he unjoin** . . . **And why? It is because, Śāriputra, a Bodhisattva does not see a beginning at all** . . . **He does not join to the beginning through the end** [37] **nor does he join to the end through the beginning** . . . **And why? It is based on the sameness of the three times**. Where, then, is deliverance? In the knowledge of all aspects. Hence he says, **He does not**

join with the knowledge of all aspects by means of what is past because he does not see a past at all.

That deals with preceptual advice about the truths. What then is the preceptual advice for the Three Jewels? You should know [it is advice that leads you] to [attain] the Three Jewels. There, the qualities that make up a Buddha are the Buddha, and they are brought together in the knowledge of all aspects. Thus he says, **Coursing in perfect wisdom he does not join with form by means of the knowledge of all aspects. He just does not review form,** up to, **He does not join with the Buddha by means of the knowledge of all aspects. He just does not review the Buddha. And why? Because the very Buddha is the knowledge of all aspects, the very knowledge of all aspects is the Buddha. The very enlightenment is the knowledge of all aspects, the very knowledge of all aspects is enlightenment.** He is highlighting the fact that knowledge of the sameness (*samatā-jñāna*) of support and supported is the Buddha.

About the Dharma Jewel he says, **Coursing in perfect wisdom he does not join up thinking "There is a form." He does not join up thinking "Form is not there." He does not join up thinking that form is permanent or is not permanent,** and so on. Based on the consideration that "dispassion is the dharma," to demonstrate a state of total dispassion he says, **A Bodhisattva does not course in perfect wisdom for the sake of the perfection of giving,** and so on for the sake of any perfection. He then goes on from there to negate coursing in perfect wisdom for the sake of the level of irreversibility, coursing in perfect wisdom in order to ripen beings, in order to purify the Buddhafield, for the sake of the powers, fearlessnesses, analytical knowledges, unentangled Buddhadharmas, inner emptiness up to emptiness of the own being of nonbeing, suchness, the dharma element, and the reality limit. He negates coursing in perfect wisdom for the sake of the heavenly eye with what it sees, (What it sees is where he says, **I will come to know with the**

heavenly eye the deaths and rebirth of the beings in world spheres as numerous as the sands of the river Gaṅgā in each of the ten directions), for the sake of the heavenly ear with what it hears, (What it hears includes the words of the aforementioned beings), the knowledge of others' minds with what it knows, (What it knows includes the minds of the aforementioned beings), the recollection of earlier lives with that it recollects, (What it recollects includes the former lives of the aforementioned beings), and the miraculous manipulation of powers within its scope [38] (its scope is travelling to the regions which support the aforementioned beings). He says that coursing thus, Bodhisattvas lead countless beings to nirvāṇa, that Māra does not get an opportunity to harm them, that they burst asunder ordinary cankers, are looked after by the Buddhas, Listeners, and the host of gods living in each of the ten directions, that they purify karmic obscuration in this very life through their loving kindness, come with little trouble face to face with the doors to retention and meditative stabilization, and please the Buddhas in every lifetime up until the terrace of enlightenment. He negates that they join or do not join with all dharmas because you cannot get at them, negates that they quickly fully know the dharma element because you cannot get at it, [says] they do not get at any penetrating [wisdom] or penetrated dharma [element] because various [quasi] causal acts do not cause [wisdom to penetrate into the real], negates that the empty or the not empty joins up with the dharma element, that the eighteen elements beginning with the eye element join up with emptiness and it with them, [says] that they cultivate emptiness yoga because it is supreme, and thereby transcend the Listener level, purify the Buddhafield, quickly mature beings, and know full enlightenment. And he negates that they have a sense of self no matter what their attainment, and [says] that standing in emptiness yoga and moved by great compassion and love they do not produce stingy thoughts, etc., that are the opposites of the six perfections.

Where he says **they burst asunder the ordinary cankers**, they are the ordinary cankers systematized [as those polluted] by outflows of ignorance and [bad] views. Bodhisattvas make an effort at the yoga in order to thoroughly destroy the growing roots of them. Still, while thoroughly aware of [states polluted by] outflows of sense desire, they take birth in the Desire Realm [i.e., this world of ours where enjoyment of sense objects is the primary objective], and while thoroughly aware of [states polluted by] outflows of [intense attachment that causes a repeat] existence, they take existence [i.e., are reborn] in order to mature beings. [The Lord] also says, **You cannot say Bodhisattvas have or do not have cankers. Why? You cannot say they have cankers because they give them no room to function. You cannot say they do not have them because they long for the Tathāgata's knowledge and because** [39] **their intentions are yet to be completed**.

You should know that the Saṃgha Jewel there is here the community of irreversible Bodhisattvas, subdivided into the four pairs—candidates for, or recipients of, [the four] results—and systematized as the eighth person [i.e., Bodhisattvas exemplified by Listeners who are candidates for Stream-enterer], etc. Hence [Śāriputra asks the Lord] about the eighth [at *Large Sutra* 60 where] he says, **The Bodhisattva, the great being, who dwells in this dwelling of perfect wisdom, deceased where, is he reborn here, or deceased here, where will he be reborn**? There [amongst Bodhisattvas exemplified by Listeners who are candidates for Stream-enterer], there are Bodhisattvas who have dull faculties who are on the sixteen instants of the sixteen-instant path of seeing in the knowledge of paths that will be explained [below as the ninth advice]. They are called "Faith-followers" (*śraddhānusārin*) because they follow (*anusāraṇa*) their path because of faith (*śraddhayā*). Those with keen faculties are Dharma-followers because they follow their path because of wisdom. So about Faith-followers the Lord says, **Amongst these a Bodhisattva, a great being,**

who, deceased among humans is reborn among them, has dull faculties—except when they are irreversible Bodhisattvas, etc. Irreversible Bodhisattvas are excepted because the path of those with keen faculties brings attainment of that level. About Dharma-followers he says, **Moreover, another Bodhisattva, one who is deceased in other Buddha-fields or amongst the Tuṣita gods and takes birth here has keen faculties**, etc.

There the path of meditation in the knowledge of paths that will be explained [below as the tenth advice], is divided ninefold into the smallest small, etc., that eliminates the biggest big, etc., canker on the nine levels. So, if persons who are Faith-followers and Dharma-followers have earlier eliminated the sixth, seventh, or eighth [cankers] they are then [exemplified by Listeners who are] candidates for the second result [of Once-returner]; if they have earlier eliminated the ninth [canker] as well, and are free from attachment to the Desire Realm or above—as far up as the Akiṃcid-āyatana, the "Nothing Whatever" [heaven of the Formless Realm]—they are then [exemplified by Listeners who are] candidates for the third result [of Nonreturner]. At the sixteenth instant [of their Listener path of seeing, those two sorts of Listeners are recipients of] the results of Once-returner and Nonreturner, and hence [40] there are two [Bodhisattva] recipients of results [that they exemplify] There is not, however, the result of Arhat. Why? Because the path of seeing does not remove what is to be removed by the path of meditation, and because it is not possible to be free of attachment to the Bhavāgra, the "Summit of Existence" prior [to removing all of those]. And at that time Faith-followers with dull faculties are called "confident in faith" because they are distinguished for their confidence because of their great faith; and Dharma-followers with keen faculties are called "those who attain by view" because they are distinguished for their view because of their great wisdom. Therefore about those [Bodhisattvas exemplified by Listeners] confident in faith who are candidates for the second or

third result the Lord says, **There are Bodhisattvas who, without being skillful in means, accomplish the four concentrations and course in the perfections. Through their acquisitions of concentration they are reborn among the long-lived gods. If, after they have deceased there, they are reborn among men or gods they are ones with dull, not keen faculties.** About [Bodhisattvas exemplified by] those who attain by view who are candidates for the second or third result he says, **There are Bodhisattvas who, skillful in means, after they have produced the concentrations, enter into the formless attainments, the absorptions, the thirty-seven dharmas in the wings of enlightenment. They are reborn not through the influence of the concentrations but through their skill in means, and wherever they are reborn there they please the Buddhas, the Lords. Since they do not lack dwelling in the perfection of wisdom they will know full enlightenment in this very Bhadra-kalpa.**

About [Bodhisattvas exemplifed by] the Once-returner he says, **There are Bodhisattvas who, coursing in perfect wisdom with skill in means, enter into and develop the concentrations, formless attainments, and absorptions,** and so on at length up to, **they are reborn in the Tuṣita heaven,** and so on up to, **at the end of their lifespan they decease from there and having exhibited a life here they know full enlightenment in various Buddhafields.** [They are exemplified by Listener Once-returners who take birth in the Desire Realm no more than once before entering nirvāṇa, because these Bodhisattvas] return once to this world and then enter nirvāṇa somewhere else.

About the Nonreturner he says, **There are Bodhisattvas who are recipients of the six direct knowledges, and who are not reborn in this world of sense desire, or the world of form, or the formless world, but they pass on from Buddhafield to Buddhafield,** and so on up to, **they are reborn where there are Lord Buddhas.** [Listener] Nonreturners, [41] because of their distinctive itinerary, never exhibit a second birth right there in the place (*āyatana*) [i.e.,

the Desire Realm] where they have taken birth. Thus [the Bodhisattvas they exemplify] fulfill [the requisites of] the Nonreturner because they never return to any place where they have been born.

Those [Listeners] called [recipients of the result of] Stream-enterer you should know as subdivided into two kinds who [go] from family to family: those who go from human to human family, and those who go from divine to divine family. About [the Bodhisattvas exemplified by] the first of these he says, **There are Bodhisattvas who, having produced the concentrations, formless attainments, and absorptions, with skill in means are reborn amongst humans, in great families, i.e., among nobles, Brahmins, and well-to-do householders**. This is based on Stream-enterers differentiated as having eliminated the third or fourth of [the nine Desire Realm] cankers, obtained the [knowledge] faculty without outflows that counteracts them, and having two or three rebirths left. About the second he says, **There are Bodhisattvas who enter into the concentrations, etc., who with skill in means are reborn among the gods of the Four Great Kings, the Parinirmita-vaśa-vartin gods**, and so on up to, **and please the Lord Buddhas**.

About [the Bodhisattvas exemplified by] the aforementioned Once-returners—those with a single interruption—he says, **There are Bodhisattvas who are recipients of the four concentrations**, up to, **the four noble truths, and yet do not penetrate them. And these Bodhisattvas should be known as bound to one more birth**. This is based on Once-returners differentiated as having eliminated the seventh or eighth of the cankers, obtained the [knowledge] faculty without outflows that counteracts them, and having one rebirth left.

You should know that [Bodhisattvas exemplified by] the aforementioned Nonreturners—because they have eliminated the ninth canker—are subdivided into five as follows. (1) About those [exemplified by Listeners] who attain nirvāṇa in the intermediate state the Lord says, **There**

are Bodhisattvas who are recipients of the concentrations, etc., who through skill in means are reborn among the gods of Brahmā's group, etc., up to, **among the Highest gods, etc.** This is based on their becoming fully enlightened among the gods of Brahmā's group, etc., up to the Highest gods, [as if in an intermediate state], and then [taking rebirth, as it were, as a Śākyamuni] demonstrating full enlightenment here [in our world]. (2) About those [exemplified by Listeners] who attain nirvāṇa as soon as they are born he says, **There are Bodhisattvas who, right from the production of the first thought of enlightenment will know full enlightenment**, and so on up to, **Their good dharma abides for an eon, or more, after their attainment of final nirvāṇa**. This is based on them plying their intended path. (3) About those [exemplified by Listeners] who attain nirvāṇa with great effort he says, **There are Bodhisattvas who, coursing in the six perfections, [42] pass on from world system to world system. They are always energetic for the sake of beings**, and so on up to, **They know full enlightenment during incalculable, immeasurable eons**. This is based on a path they ply through great effort. (4) About those [exemplified by Listeners] who attain nirvāṇa without great effort he says, **There are Bodhisattvas who, simply through the first production of the thought of enlightenment, enter into the fixed condition of a Bodhisattva**, and so on up to, **In various Buddhafields they know perfect full enlightenment**. This is based on a path they ply without great effort.

(5) The fifth are the Upstreamers, those who go upwards and who do enter nirvāṇa where they have been reborn. By "stream" (*srotas*) is meant a form of life (*gati*). They are subdivided into two: those intent on the heaven of the Highest gods (*akaniṣṭha*), and those intent on the Summit of Existence. There, about those [exemplified by Listeners] intent on the heaven of the Highest gods he says, **There are Bodhisattvas who, coursing in the six perfections, become universal monarchs. They will provide beings with every-**

thing that brings ease—food for the hungry, and so on up to, **Having established beings in the ten ways of wholesome action, they are reborn among the gods of Brahmā's group, etc.**, up to, **amongst the Highest gods, and know perfect full enlightenment in various Buddhafields.** This Upstreamer intent on the heaven of the Highest gods is again subdivided into three: floaters (*pluta*), floaters over half, and those who die in every place. Those called floaters, deficient in the three concentrations, accomplish the first concentration and are born among the gods of the Brahmā group. Through the force of earlier habituation they intermix that [first concentration attainment] with the fourth concentration, pass away from there and are reborn among the Highest gods. They are called "floaters" because they do not sink down into the intermediate [heavens]. About [Bodhisattvas exemplified by] these he says, **There are Bodhisattvas who, having accomplished the four concentrations, are, when the concentrations have faded, in consequence of the first concentration, reborn among the gods of Brahmā's group. Having again accomplished the concentrations, having been reborn among the Highest gods, they know full enlightenment in the various Buddhafields**, etc.

Those called floaters over half, after death among the Brahmā group are reborn in the Pure Abodes [43] and enter into the heaven of the Highest gods after jumping one of the intermediate locations. **There are Bodhisattvas who, deceased from the Brahmā world, are reborn among the gods of the Pure Abode. Having jumped over one or two classes of the gods of the Pure Abode they are reborn among the Highest gods, and then know full enlightenment in the various Buddhafields**, etc.

Those called dying in every place enter into the heaven of the Highest gods after coursing in all of the intermediate locations. **There are Bodhisattvas who have purifed the Tuṣita realm and been reborn among the gods of Brahmā's group**, etc., up to, **among the Highest gods, and who, through their skill in means, demonstrate dharma to beings in the**

hells, in the animal world, and in the world of Yama. Passing from Buddhafield to Buddhafield in all the ten directions they honor the Buddhas, the Lords, bring beings to maturity and perfect the utmost Buddhafields.

Those intent on the Summit of Existence accomplish the absorption particulars (*antara*), are reborn in all the intermediate locations and then, without entering into the Pure Abodes, having taken birth in the series of formless states, arrive at the Summit of Existence and know full enlightenment in the various Buddhafields. [About Bodhisattvas exemplified by those Listeners, the Lord says], **There are Bodhisattvas who, in consequence of the concentrations, formless attainments and absorptions, are reborn among the gods of Brahmā's group**, and so on up to, **the Śubha-kṛtsna gods. Thereafter they are born in the station of endless space**, and so on up to, **in the Summit of Existence, then in various Buddhafields**, etc.

Furthermore [there are Bodhisattvas exemplified by the Listener] Nonreturners who have destroyed attachment to form. They pass away from this [human world] and are reborn in a formless state. **There are Bodhisattvas, recipients of the concentrations, formless attainments, and absorptions, who are reborn in the station of the endless space**, and so on up to, **in the Summit of Existence, then in various Buddhafields**, etc.

There, there are those six Nonreturners. About [Bodhisattvas exemplified by] yet a seventh [Listener Nonreturner], those attaining nirvāṇa in this life, he says, **There are Bodhisattvas, their bodies adorned with the thirty-two marks of the great being, who become endowed with the most excellent perfectly pure organs, who are never reborn in the states of woe, in a wretched destiny, in great distress, who do not exalt themselves or deprecate others and therefore become dear and pleasant to the manyfolk. And the living beings who see those Bodhisattvas, do, through just that serene faith in their hearts, gradually attain full nirvāṇa through the three vehicles.** [44] Those

Bodhisattvas, having become endowed with a life which is incalculable,[36] **rule over many hundreds of thousands of universal empires, and having stood therein, they please hundreds of thousands of niyutas of koṭis of Buddhas, honor, respect, revere, and worship those Buddhas and Lords and thereafter win full and unsurpassable enlightenment here.**

Nonreturners who have attained the cessation absorption are called those who witness with the body because they witness a nirvāṇa-like dharma with their body. Why do they witness with their body? Because it is produced based on the body, since they are without thought (*cittābhāva*). [About Bodhisattvas exemplified by these Listener Nonreturners, the Lord says], **There are Bodhisattvas who, coursing in perfect wisdom, sport with the concentrations, immeasurables, formless attainments, and absorptions. They enter into the first concentration, and then, emerged therefrom, they enter into the cessation absorption. Then, emerged from the cessation absorption they enter into the second concentration**, and so on at length up to, **And it is thus that these Bodhisattvas, coursing in perfect wisdom, endowed with skill in means, having entered on the concentration which jumps at will from one station to any other,**[37] **know full enlightenment in the various Buddhafields**, etc.

If the aforementioned Nonreturners have eliminated the eighth of the Summit of Existence cankers then they are called candidate for the result of Arhat. **There are Bodhisattvas who, having stood in the six perfections, make clear the Buddhadharma to beings. Neither are they themselves lacking in the clarity of the Buddhadharma, even before they know full enlightenment.** [The Lord] has just that in mind where he will say [*Large Sutra* 225] that, "beyond the tenth level he is verily to be called a Tathāgata." And why? Because [those Bodhisattvas] help beings in the way Tathāgatas do. The [Listener] Arhats, however, [exemplify] the right and perfectly enlightened Buddhas. As such,

[the Lord] does not talk about them here because he has already explained them in advice about the Buddha Jewel.

About the Bodhisattva Pratyekabuddha he says, **There are Bodhisattvas who, in world systems without Buddhas where there are no Listeners, fully know the Pratyekabuddha enlightenment. Having matured, through skill in means, many [45] hundreds of thousands of niyutas of koṭis of beings in the three vehicles, they know full enlightenment**. Maitreya also says here:

> The twenty [members of the Bodhisattva Saṅgha] are those with dull and keen faculties, attaining by faith and seeing, those who go from family to family; having a single interruption, in the intermediate state, at birth, with work, without work, [going] to the heaven of the Highest gods, the three ascenders; those intent on proceeding to the Summit of Existence, destroyers of attachment to form, those for whom there is peace in this life, who witness with a body, and the Rhinoceros. [*Ornament* 1. 23-4]

This--the persons starting from the Bodhisattva Faith-follower up to the Bodhisattva Pratyekabuddha—is the particular arrangement, based on the path of Buddhas, of those [eight noble beings] who are candidates for and recipients of [Listener] results. Bodhisattvas do not, however, through those particular paths, obtain those fruits of Stream-enterer, etc., that you get through the Listener's path, nor the state of Pratyekabuddha that you get through the Pratyekabuddha's path. Still, they do cause beings to attain the fruit of Stream-enterer, up to Pratyekabuddha. Thus he says, **There are Bodhisattvas who are recipients of the applications of mindfulness, the right efforts, the bases of psychic power, the dominants, the powers, the limbs of enlightenment, and the path but they do not attain the fruit of a Stream-enterer**, and so forth up to, **Pratyekabuddha. They cause beings to attain those.** [Qualm]: How can they work at getting others to attain

dharmas they have not attained themselves? [Response]: About this [the Lord] says, [as already explained earlier], "Śāriputra, the patient acceptance (*kṣānti*) of a Bodhisattva who has realized that dharmas are not produced, is [i.e., extends to] the knowledge and abandonments of all Stream-enterers and Pratyekabuddhas."[38] This [patient acceptance or forbearance (*kṣānti*)] is, moreover, the dharma forbearance and knowledge in [the first noble truth of] suffering that [the Lord] will again speak about [through Subhuti at *Large Sutra* 99-102, 216-217, where he says] the Bodhisattva [who courses in perfect wisdom] beholds with knowledge and vision the Listener and Pratyekabuddha levels and passes over them. What he means is that all the Listener realizations are fully contained in the Bodhisattva's path of seeing.

To make it clear that this is the community of irreversible Bodhisattvas the Lord says, **Those, Śāriputra, are irreversible Bodhisattvas who thus rise up to the Buddha-dharmas**. He also says that two [46] dharmas are the foundation of all realization dharmas—avoiding the unwholesome and appropriating the wholesome: **Therefore then, Śāriputra, a Bodhisattva should give no occasion for censurable deeds of body, speech, or mind, and he should train in view of the perfect purity of the deeds of body, speech, and mind.**

The Lord has spoken about this arrangement of persons from Bodhisattva Faith-follower up to the Pratyeka-buddha Bodhisattva with great clarity in the *Wheel of Non-return Sūtra* (*Avaivartika-cakra-sūtra*), so you should consult that. I do not make an extensive presentation here so as not to grind again what has already been ground.

He has explained advice about the Three Jewels. The advice about nonattachment begins from [where the Lord says, in response to Śāriputra's question, *Large Sutra* 73, **What is a censurable deed of body, speech, and mind?** that it occurs to a Bodhisattva to ask]: **What is that body by which deeds of the body could be undertaken?** He says

[Bodhisattvas coursing in perfect wisdom] do not get at a body, etc., and hence do not produce the mean thoughts, etc., that are in opposition to the perfections. The Bodhisattva's path is [when, coursing in the perfection of wisdom], they do not get at a body, etc.

The advice about indefatigability is [where the Lord says, in response to Śāriputra's question, **How do Bodhisattvas become uncrushable?** that a Bodhisattva is not crushed when, coursing in the six perfections]: **He does not put his mind to form, etc.**, up to, **He does not put his mind to perfect enlightenment.** This is based on the fact that those who put their mind to something are those who give up.

[The Lord then says that Bodhisattvas who do not get at anything, or put their mind to anything, fulfill all-knowledge.] His advice about full acceptance of the way is [where, when Śāriputra then asks him what a Bodhisattva's all-knowing is], he says, **Endowed with that cognition a Bodhisattva sees, in each of the ten directions,** [47] **Tathāgatas as many as the sands of the river Gaṅgā, hears their demonstration of dharma**, etc.

There, when they have no attachment they do not weaken, when they are indefatigable they go as far as they have to go, and when they have knowledge that is a full acceptance they do not go on other paths.

[Because Bodhisattvas do not get at or put their minds to any of their attainments, they acquire, in their particular fashion, clairvoyances. Hence the Lord gives advice about them]. About the fleshy eye he says, **There is the fleshy eye of the Bodhisattva which sees for a hundred miles**, up to, **which sees a world system consisting of one billion worlds.** This is based on the fact that what comes within the ken of the fleshy eye, as a maturation, has a particular limit, or because that fleshy eye, as something having within its purview an owned result, is circumscribed by the world system consisting of 1,000,000,000 worlds. About the heavenly eye he says, **A Bodhisattva wisely knows the**

heavenly eye of the gods who are the Four Great Kings, and so on up to, **A Bodhisattva wisely knows the heavenly eye of the Highest gods, but the gods with their eye do not wisely know the Bodhisattva's heavenly eye**. Why? Because the Bodhisattva's heavenly eye has for its object the decease and rebirth of all beings in the ten directions. About the wisdom eye he says, **One endowed with that wisdom eye does not wisely know any dharma—be it conditioned or unconditioned**, etc. This is because the wisdom eye excludes all projections of dharmas. About the dharma eye he says, **Here a Bodhisattva knows, by means of the dharma eye, that this person is a Faith-follower, that person is a Dharma-follower**, and so on up to, **that person will know incomparable perfect enlightenment**. This is because the dharma eye has for its object all the realizations of noble persons. And about the Buddha eye he says, **The Bodhisattva, after the thought of enlightenment, absorbed into the diamond-like meditative stabilization with a wisdom conjoined with one single instant of mind, [48] reaches the knowledge of all aspects**, etc. This is because the Buddha's eye has within its ken the full awakening to all dharmas in all their aspects. Thus is the explanation of preceptual advice about the five eyes.

[Bodhisattvas also acquire, in their particular fashion, other clairvoyances systematized as the direct knowledges. Hence the Lord gives] advice about the six direct knowledges. About the magical direct knowledge he says, **He shakes this very earth. Having been one he becomes many**, and so on up to, **But he does not fancy himself for that magical power**. About the heavenly ear direct knowledge he says, **With the heavenly ear element, perfectly pure and surpassing that of men, he hears sounds, celestial as well as human**, etc. About the reading-other-thoughts direct knowledge he says, **With his heart he wisely knows, as it really is, the thoughts of other beings and persons. He wisely knows, as it really is, a greedy thought as a greedy thought**. About the recollection-of-

past-lives direct knowledge he says, **With the cognition of the recollection of his past lives he remembers one birth, two births, three births, up to one hundred thousand births**. About the heavenly eye direct knowledge he says, **With the heavenly eye, pure and surpassing that of men, he sees beings, as they die and are born. Here are the beings who are endowed with bad conduct of body**, etc. The difference between the heavenly eye included among the five eyes and the one included among the direct knowledges is that the former is a maturation, while this one comes about from the force left by meditative concentration. And about the extinction-of-outflow direct knowledge he says, **He calls forth the direct knowledge of the realization of nonproduction, but he does not fall on the level of a Listener or Pratyekabuddha**. In every case, [Bodhisattvas] connect their attention to the knowledge of all aspects [49] because they are not conceited about the objects that the [direct knowledges] are based on.

And what is the reason it is appropriate to give advice about just these direct knowledges? The Lord says, **These direct knowledges, when perfectly pure, procure the knowledge of all aspects**. When Bodhisattvas stand in one of the perfections informed by the direct knowleges they cleanse the roadway to the knowledge of all aspects. How so? [Because, he says], the antidotes of giving, etc., [are nothing in themselves]. They are [mere] labels for the removal of [the miserliness, etc.,] that are their undesirable opposites. The perfection of wisdom is [merely a label for] what causes attainment of all good qualities. He also says about the benefits of the direct knowledges that [they are the means whereby] Bodhisattvas establish beings in the sameness of dharmas, that [with them] they become dear to all noble beings, enjoy shapes, etc., pleasing to the mind, and that all the groups of gods rightly pay homage to them.

He predicts that many will become Buddhas, starting from, [**When this exposition of perfect wisdom was being expounded, three hundred nuns . . . raised their thoughts**

to the utmost, right and perfect enlightenment . . .] These three hundred nuns will, Ānanda, appear . . . as Tathāgatas by the name of Mahāketu. He illuminates world systems countless as the sands of the Gaṅgā in each of the ten directions by extending his tongue, and predicts [the future enlightenment of] the Bodhisattvas and the gods, etc., who, excited by the favorable omens [occurring when the Lord teaches the perfection of wisdom], make the journey across from other worlds systems. [With this] he makes it clear that they get the results of the advice given at that time at another [later] time.

He has explained advice about the six direct knowledges. The advice about the path of seeing is from [where the Lord says to Subhūti at *Large Sutra* 89], **Make it clear then, Subhūti, regarding the perfection of wisdom of the Bodhisattvas, the great beings, how the Bodhisattvas the great beings, may go forth to the perfection of wisdom,** up to, **It is just the Tathāgata who, by skillful means, will expound the perfection of wisdom to the Listeners. It is outside the province of all the Listeners and Pratyekabuddhas to expound the perfection of wisdom**, etc. Why does the Lord teach through others? It is to remove the fault [of thinking] it is not something that I myself can acquire, because others can get the meaning as well. Why does he teach through Listeners? It is to let it be known that they are [50] governed by his might. Why does he teach through just the venerable Subhūti? He is the appropriate teacher for the path of seeing because, as foremost of those who live without war (*araṇa*), [i.e., in a peaceful, meditative state], he is more fortunate when it comes to freedom from cankers. Based on just this [Śāriputra] will say, "Your exposition is that of the one whom the Tathāgata has declared to be the foremost of those who dwell in Peace (*araṇa*)."

There the path of seeing has sixteen instants. About the instant that is forbearance and knowledge of dharma in suffering, the Lord says, **Just as one speaks of a "being" although no being can be apprehended in actual reality,**

so too perfect wisdom, Bodhisattva, and their names, as well as the skandhas are all mere concepts. Whatever is a name **is a mere concept**, etc. About knowledge of dharma in suffering he says, **Except insofar as it is conventionally expressed by means of a mere conventional term, there is no production or stopping of this conceptual dharma**. About subsequent forbearance and knowledge of suffering he says, **Therefore a Bodhisattva who courses in perfect wisdom does not review that form, etc., as permanent or impermanent**, and so on up to, **he does not review it as saṃsāra or nirvāṇa**. And about subsequent knowledge of suffering he says, **And why? Because a Bodhisattva does not construct or project all these dharmas**, etc.

About forbearance and knowledge of dharma in the origin he says, **For that Bodhisattva who courses in perfect wisdom penetrates to the dharmic characteristic mark of dharmas** [51] **which is neither defiled nor purified**. About knowledge of dharma in the origin he says, **Having learned to recognize dharma concepts as words and conventional terms he will not settle on form, or on any other of the aggregates**. About subsequent forbearance and knowledge of the origin he says, **He will not settle on any of the perfections**, and so on up to, **or on skill in means. And why? Because he who could settle, or whereby or wherein he could settle, all these dharmas do not exist**. And about subsequent knowledge of the origin he says, **It is coursing thus that a Bodhisattva grows in the perfection of giving**, up to, **He enters into the Bodhisattva's special way of salvation** (*nyāma*).

About forbearance and knowledge of dharma in stopping he says, **It is coursing thus that a Bodhisattva comes to attain the irreversible level**. You should understand that this is the eighth Bodhisattva level. About knowledge of dharma in stopping he says, **Coursing thus a Bodhisattva fulfills the direct knowledges, and honors, respects, and reveres the Buddhas, the Lords; and he is reborn near those Buddhas and he hears the dharma taught in their**

presence. About subsequent forbearance and knowledge of stopping he says, **What do you think, Subhūti—one speaks of a "Bodhisattva." Is a Bodhisattva form, or is he other than form? Is he in form or is form in him or is he without form?** Thus he denies that Bodhisattvas are essentially form, etc., and does not assert that they are describable in the other ways either. And about subsequent knowledge of stopping he says, **What do you think, Subhūti, is the suchness of form, etc., the Bodhisattva, or is the Bodhisattva other than the suchness of form, etc.?** As before [he denies that Bodhisattvas are essentially the suchness of form, and does not assert that they are describable in the other ways either.]

About forbearance and knowledge of dharma in the path he says, **What do you think, Subhūti, does the word Bodhisattva denote form, etc.?** and similarly, **does it denote the permanence of form, or its impermanence, its ease or ill,** and so on up to, **does the word Bodhisattva denote the wishability of form, or its wishlessness?** About knowledge [52] of dharma in the path he says, **A dharma does not review a dharma element nor does a dharma element review a dharma.** There the first is the practice (*pratipatti*) dharma, the path; the second is the result dharma, nirvāṇa. The Lord denies that either can see the other based on the fact that the basic nature of things (*prakṛti*) is insensate (*jaḍa*). About subsequent forbearance and knowledge of the path he says, **The element of form does not review the dharma element, and vice versa.** Similarly he denies that the feeling element and the dharma element, up to the consciousness element and the dharma element, and similarly the eye element and the dharma element, up to the mind element and dharma element can see each other. Earlier his idea was to explain the practice dharma in brief, here at length. And about subsequent knowledge of the path he says, **The conditioned element does not review the unconditioned element and vice versa.** Here, by denying that the conditioned element (a name

for saṃsāra) and the unconditioned element (a name for nirvāṇa) see each other, he makes it clear that the subsequent knowledge of the path has for its object the sameness of saṃsāra and nirvāṇa.

He has explained advice about the paths of seeing. Preceptual advice about the path of meditation begins from where the Lord says, **The unconditioned cannot be made known separately from the conditioned, nor the conditioned made known separately from the unconditioned.** There the conditioned is the path and the unconditioned the abandonment [i.e., nirvāṇa]. He makes it clear that there is a nominal structure to the path of meditation, not a real (*lākṣaṇika*) structure, because they cannot be made known separately from each other, and because what is properly seen is not different from the thing that makes it manifest.

Understood in this way, you should understand all [the Lord] has taught about advice as follows: the practice of the perfection of wisdom is in the form of what takes nothing as a basis, the four noble truths are its objective support, the three refuges are its foundation, non-attachment is the cause of special advance, not tiring is the cause of non-retreating advance, full acceptance of the path is the cause of not straying into another vehicle, [53] the five eyes cause progress that does not depend on others, the six direct knowledges cause the knowledge of all aspects to be brought to full completion, and the paths of seeing and meditation cause advance to the final stage. And thus he says, **This is truly the Bodhisattva's advice and instruction in the perfection of wisdom.**

Aids to Knowledge that Penetrates Ultimate Reality

[Maitreya] has explained advice. He now has to explain the aids to [knowledge that] penetrates [ultimate reality]. How should he explain these? He should explain the fourfold superiority over the Listeners, etc.: superior

objective support, superior aspect, superior state of being a cause, and superior mentor. And he should explain association with the conceptualizations—the four object and subject conceptualizations eliminated by the paths of seeing and meditation to be explained [in *Ornament* 5.5-34]. And he should explain each of their subdivisions into small, middling, and big as well [to address the question], "On which aid to penetration is which conceptualization located?" Hence he gives this outline in two verses:

> The Protector Bodhisattva's small, middling, and big warmed, etc., [aids to penetration] that are connected with the four conceptualizations in due order, are superior to the Listeners and Rhinoceroses on account of objective support, aspect, being cause, and mentor. [*Ornament* 1.25-26]

The aids to liberation of those [Bodhisattvas] who are practicing such advice and instructions are the wholesome roots marked by faith, etc., gotten from heightened listening and thinking. From them grow the wholesome root that arises from meditation—the "warmed" aid to penetration. It is called "warmed" because it is the precursor of the fire of nonconceptual knowledge [or the path of seeing]. There are other [aids to penetration called] the "peaked," [54] "forbearance," and "highest ordinary dharma."

About the small warmed he says that its objective support is superior because it has the impermanence, etc., aspects of the four noble truths as objective support, and its [mental] aspect is superior because it has [mental] aspects that do not settle, etc., on the truths of suffering and origination. Its *Sūtra* is [where Subhūti says], **Here a Bodhisattva . . . settles down in the idea that "form, etc., is impermanent," insists on it and holds it to be true. This is called the hardheadedness**[39] **conforming to craving for dharmas on the part of a Bodhisattva. And the same holds true when he settles down in such ideas as "form, etc., is suffering, empty, selfless; is empty and wishless."**[40]

So far [Subhūti has described] the superior objective support and aspect [of the warmed Bodhisattva path contemplating the emptiness of] the truth of suffering. He then says about the superior objective support and aspect of [the warmed Bodhisattva path contemplating the emptiness of] the truth of the origin, **[It is called the hardheadedness conforming to craving for dharmas if] he settles down in the idea that "such form, etc., should be forsaken, by him; that form, etc., is something that must be forsaken**, and so on.

Here is what this is saying. Listeners take the bases beginning with form that are marked as "easily breakable, seeable" as objective support. For them, the aspects are the fact that they are impermanent, etc., because they counteract the view of self. Bodhisattvas, however, take bases marked by impermanence, etc., as their objective support. For them, the aspects are not settling, etc., because they counteract the [wrong] view of dharmas.

Here the absence of the term "signless" is because [Subhūti] wants to discuss the two [of the four noble] truths, [suffering and origin], concerned with the side of entering [into saṃsāra]. In the Mahāyāna, signlessness is an aspect of two truths—cessation and path. This is based on what [is signless] and why [there are no signs], in the sense [that cessation] is the exclusion of conceptual signs by the path. This does not contradict the statement that signlessness is when [all conceptualization, good and bad], is calmed, because that is based on the Listener's path that is shot through with the signs of real things, [precluding an illusory path to full enlightenment].

Let us investigate this aspect of nonsettling that he talks about. Qualm: If not settling is the nonexistence of settling, then it could not counteract anything because it would not be there. And, [if not settling] is what does not settle, then, would not it absurdly entail [nonsettling] being also present in eyes and so forth [which see, but do not settle. Response]: We say that to the extent it is what is opposed, to that extent it is settling. To the extent it counteracts, [55] to

that extent it is nonsettling. [That is, settling and the Bodhisattva's path that counteracts it exist in mutual dependence.] In what way is it what is opposed? To the extent that there is a seizing on "there is" or "there is not" generated out of groundless imagining. And in what way does it counteract? To the extent that neither of those two are present. And in what way are the two not present? When there are the two knowledges that in suchness neither exists. As [Subhūti] will say immediately afterwards: **Does there exist, or can one apprehend, in this state of absence of thought either a "there is" and "there is not?" So was it then a suitable question when the venerable Śāriputra asked whether that thought which is a nonthought is something which is?** He is talking about [the Bodhisattva who] **insists on** it and **holds** it **to be true**, respectively.

About the superior objective support and aspect of the warmed [Bodhisattva path contemplating the emptiness of] the truth of cessation and the truth of the path Subhūti says, **He does not settle down in the idea that "This stopping should be realized, by him stopping should be realized." "This path should be developed, by him the path should be developed," etc**. There he says **this** (*evam*) [literally, **of this kind**], in reference to the four aspects for each truth, [i.e., a cessation that is a stopping, is calm, sublime, and a definite escape, and a path that is a path, a correct method, progress, and a releaser]. He says **by him** in reference to [a Bodhisattva who has the thirty-seven wholesome dharmas in] the wings of enlightenment, because they are the equipment for those. He is saying that here cessation and path are the signless door to liberation. There are three signs: (1) the sign [that causes] settling on purification dharmas as needing tending, and on defiled dharmas as what should not be tended; (2) the sign [that causes] a ground for training, and not training in a course of action that should and should not be followed; and (3) the sign [that causes] discriminating skill in means and a lack of skill in means in the perfection of giving, etc., and what are not those perfections.

To make clear the signlessness that is the opposite of these Subhūti says: **"This is defilement, this purification." "These dharmas should be tended, these should not be tended,"** and so on up to, **"This is skillful means and that is not."**[41] **If a Bodhisattva settles down in these, insists on them, holds them to be true, that is his hardheadedness conforming with craving for the dharma.** It is craving that exactly conforms to the dharma that they have realized. The idea is it follows its stream, hence . . . **in conformity with craving for dharmas.** [Understand *mūrdha-āma* **hardheadedness** as follows]: "Rawness" (*āma*) means canker. The craving that follows the stream of the dharma that they have realized is said to be the "peak of" (*mūrdhan*) the Bodhisattva's "rawness," [hence *mūrdhāma*].[42] About it Subhūti says, **Śāriputra, a Bodhisattva coursing in the six perfections who does not know skill in means, does not, having come up to the three liberation doors, fall on the level of a Listener or Pratyekabuddha, or enter into the Bodhisattva's ripening** [*ny-āma* "softening of hard[headed]-ness,"]**—that** [56] **Bodhisattva is said to be hardheaded.**[43] What is the Bodhisattva's *nyāma* [creatively understood as *ny-āma* "de-rawing–softening–ripening–distinctive way of liberation"] here? About this distinctive way of liberation he says that Bodhisattvas, **do not review subjective emptiness in objective emptiness,** etc., denying that any of the emptinesses reviews any other. Through this he makes clear the signlessness of cessation, because the signs of own-being [i.e., causes of settling on essential identity that in turn causes cankers] are gone.

About the signlessness of the path here he also says, **A Bodhisattva should train himself to cognize form, etc.,** up to, **cognize the eighteen unentangled Buddhadharmas,** up to, **cognize his thought of enlightenment, but should not, because of that, fancy himself.** Because there are no signs [or causes] for fancying [that even the highest thought of enlightenment has any essential identity] the path is signless.

With this Subhūti makes clear that the objective support [of the warmed Bodhisattva path contemplating the emptiness of] the truth of the path is superior.

[Qualm]: How can [the path be signless, ultimate reality, given that Bodhisattvas] forsake it [when they reach the goal of enlightenment], like a raft? [Having anticipated that qualm with] **And why?** he says, **Because that thought is a nonthought [something which you cannot think about], since in its essential original nature it is transparently luminous. Śāriputra: And what is this transparent luminosity of mind? Subhūti: It is a thought which is neither conjoined with greed nor disjoined from it, which is neither conjoined with hate, delusion,** etc., **nor disjoined from them,** up to, **it is a thought which is neither conjoined with the thought of Listeners or Pratyekabuddhas,** nor **disjoined from them.**

Intending something connected with what he fancies (*mananā*) about bare existence Śāriputra says, **That thought which is a nonthought, is that something which is?** Subhūti does not countenance even a nominal bare existence and says his line of question is inappropriate: **Does there exist, or can one apprehend, in this state of absence of thought either a "there is" or a "there is not?" Śāriputra: What then is this state of absence of thought? Subhūti: The state of absence of thought is without modification or discrimination. [It is the true nature of all dharmas.]** Thus he teaches that all dharmas are without modification or discrimination and that the state of absence of thought is synonymous with the true nature of dharmas. That deals with the superior objective support and aspect of [the warmed Bodhisattva path contemplating the emptiness of] the four noble truths.

About the warmed, [Bodhisattva aid to penetration's] superiority as a cause he says, **Whether he wants to train on the level of a Listener, a Pratyekabuddha, or a Buddha, a Bodhisattva should listen to this perfect wisdom. And**

About the superiority of the objective support [based on Bodhisattvas] not standing in suchness, etc., based on the truth of cessation he says [*Large Sutra* 128-132], **Moreover, a Bodhisattva who courses in perfect wisdom should not stand in suchness,** up to, **should not stand in the reality limit. And** [60] **why? Because suchness is empty of an inherent suchness.** Understand that when he says suchness is empty of an inherent existence, he intends suchness as separation from something, in the sense that it is nominal, based on a thing [separated from]. About the superiority of the aspect he says, **What is the emptiness of suchness, that is not suchness, etc. And why? The very suchness is emptiness and the very emptiness is suchness,** etc. The emptiness of suchness is not suchness because a suchness based on a separation is nominal. **Nor is emptiness other than suchness,** etc., because something nominal is empty of the ultimate. There **suchness** is what does not become something else, **emptiness** counteracts what is fabricated by [wrong] views, **the true nature of dharma** is the indivisibility [of a continuum], **the realm of dharma** or **dharma-element** is as [I explained] earlier [52], **the fixed sequence of dharma** is the absolute certainty that everything goes forth [to the state of enlightenment that is its original nature], and **the reality limit** is as [I explained] earlier [57].

About the superiority of the objective support based on the truth of the path, where [Bodhisattvas] do not stand—have no formative influences, Subhūti begins by saying, **If a Bodhisattva who courses in perfect wisdom stands in form,** etc., and goes up to, **then he stands in the formative influences of form, and not in perfect wisdom. And why? Because while coursing in formative influences he cannot gain perfect wisdom.**[47] About the superiority of the aspect he says, **And why? Because form cannot be appropriated. But the nonappropriation of form is not form, on account of the emptiness of its essential original nature.** Thus he denies that the nonappropriation of form, etc., is in its own nature [what it seems to be].

This is the concentration circle of the Bodhisattva that is called "the nonappropriation of all dharmas. This is the peaked. It is a **circle** because it brings into a collection the different meditative stabilizations. It is **vast** with the vastness of the dharma element, **noble** (*puras-kṛta*) since it is out in front (*puratas*) because its objective support and aspect are superior, **fixed on infinitude** because of an invariable association with the [infinite] knowledge of all aspects, **on which Listeners and Pratyekabuddhas have no claim.** Thus are its aforementioned superior objective support and aspect, superior state of being a cause, and superior mentor. The **nonappropriation of all dharmas** is in line with what he will say immediately afterwards: **But even that knowledge of all aspects cannot be appropriated because of the emptiness of the subject**, etc.

Up to here is the small peaked. About the middling peaked [61] he says, **And why? Because the knowledge of all aspects should not be seized through a sign, for a sign is a canker. What again is a sign? Form is a sign, feeling is a sign**, etc. There, the sign of a form is indeed the impermanence, etc., that is [commonly given as] the sign of a form. How can that be? [Surely contemplation of the four noble truths through understanding impermanence, suffering, etc., counteracts cankers? No, because] as Subhūti [*Large Sutra* 138] will say, "If, [O Lord, a Bodhisattva, who is unskilled in means, coursing in perfect wisdom] courses in form, etc., or in any idea about form, etc., being permanent or impermanent, etc., then he courses in a sign and not in perfect wisdom." Its superior objective support is therefore signlessness, because for Bodhisattvas, signs are cankers.[48] **If, again, perfect wisdom could be seized through a sign then Śreṇika the Wanderer would not have gained faith in this our religion [and in the cognition of the all-knowing]**, up to, **[Śreṇika the Wanderer had faith in that cognition of the all-knowing, he entered as a Faith-follower on a cognition with a limited scope. Having entered on it, he did not take hold of form, or any other skandha. And why? Since**

all dharmas are empty of their own marks], there was no dharma which he could take hold of, on account of his nonattention to a sign.

About its superior aspect Subhūti says, **For Śreṇika did not review that cognition as inward.** Thus, starting from here [he conveys] the superiority of its aspect by another version of nonassertion, denying [that Bodhisattvas] see that knowledge inwardly, etc. He justifies this with, **And why? Because the nonappropriation and nonabandonment of all dharmas, that is perfect wisdom.** There the example of Śreṇika is to teach that he was of a different opinion because of his connection with those of other faiths (*tīrthika*), but still directly witnessed that meaning, just through the power of his isolated realization.

About the big peaked he begins by saying, **Moreover, a Bodhisattva who courses in perfect wisdom should investigate what this perfection of wisdom is,** is it the form skandha, sense field, element, etc.; **whose this perfection of wisdom is,** does it belong to a self or a dharma; **and how it is,** is it a substance, quality, action, or class. **Is a dharma that does not exist and cannot be apprehended the perfection of wisdom?** Thus the superiority of the objective support is the nonexistence and nonapprehension of all dharmas [when Bodhisattvas] investigate what the nature of that [perfection of wisdom] is. The superiority of its aspect starts from, **Form, Śāriputra, does not exist,** and so on up to, **the knowledge of all aspects does not exist and cannot be apprehended on account of subjective emptiness.** Bodhisattvas who practice thus, with thoughts uncowed by trembling, etc., are not lacking in perfect wisdom, in the knowledge of all aspects. It is called peaked because it is at the top of [i.e., surmounts] wholesome roots that are movable.

He has explained the peaked. About the objective support of [the Bodhisattva path at] the forbearance [stage]—superior because the objective support is the lack of an own-being in all dharmas—he begins, **Form, etc., is lacking in the own-being of form,** and so on up to, **And why? Non-**

being is the own-being of form. Its aspect is superior because the own-being of a mark and the mark of own-being each constitute the other. He says, **The mark does not possess the own-being of a mark, and own-being does not possess the mark of own-being.** There the mark is the generality and own-being its particular, [in the sense that the selflessness of a particular person is the base marked by a general mark, "selflessness of a person"]. Given that the nature of each of them is reversed from [or merely designated in dependence on] (*vyāvṛtta*) the other, there is nothing at all that is the mark of anything because no connection [can exist between them]. Let each then be contingent on (*anugama*) the other. That is the correct presentation of a marked and mark that are [merely] nominal.[49]

Up to here is the small forbearance. [Then Śāriputra asks Subhūti if Bodhisattvas who train in the lack of own-being that is the own-being of form will go forth to the knowledge of all aspects], and Subhūti says they do **because all dharmas are unborn and do not go forth.** Śāriputra then asks, **For what reason are all dharmas unborn and do not go forth?** and Subhūti answers, **Because] form is empty of the own-being of form; one cannot apprehend any birth or going-forth with regard to it.** Thus he says about the objective support of the middling forbearance, that it is superior because all dharmas are unborn and do not go forth. He says its aspect is superior because [at that stage Bodhisattvas] obtain maturational purity [i.e., fully suppress the cause of rebirth]. Starting from, **He produces no thought accompanied by greed,** he says they obtain the perfect purity of body, etc., because they never produce a thought accompanied by cankers. He says that they are miraculously born, pass on from one Buddhafield to the next, [63] purify that [Buddhafield], mature beings, and until enlightenment are never separated from the Buddhas. That perfect purity, moreover, incorporates a threefold transcendence. They transcend maturations **to the extent that they come near to the knowledge of all aspects, obtain the**

perfect purity of body, speech, thought, and marks. They transcend the causes of states of woe insofar as they **produce no thought accompanied by greed.** And they transcend decline insofar as they **are never again reborn in the belly of a mother, but constantly and always are reborn apparitionally.**

About the objective support of the big forbearance that is superior because of the effort [Bodhisattvas make] at the signlessness of all dharmas he begins, **If, O Lord, a Bodhisattva who is unskilled in means, coursing in perfect wisdom courses in form, etc., or in any idea about form, etc., being permanent or impermanent, etc., then he courses in a sign, and not in perfect wisdom,** up to, **If a Bodhisattva who is unskilled in means, coursing in perfect wisdom thinks, "I course in perfect wisdom," then he courses in a basis or false idea** (*upalambhe*). **This should be known as a Bodhisattva's lack of skill in means,** etc. He says the aspect is superior because they do not insist on, perceive, or become intent on any dharma. This is from, **Coursing in the perfection of wisdom he does not insist on form, does not perceive it, is not intent on it,** up to, **And why?** Because their practice [of the perfection of wisdom] is informed by skillful means. Furthermore, with, **For what is the emptiness of form, not that is form; and no other than form is emptiness, no other than emptiness is form,** he asserts that form, etc., and its emptiness are each other's nature, showing clearly that [Bodhisattvas coursing in perfect wisdom] do not stand in saṃsāra or nirvāṇa. He says, **A Bodhisattva does not course in perfect wisdom if he approaches any dharma, or does not approach it, or both approaches and does not approach it, or neither approaches nor does not approach it,** etc. **And why? Because the perfection of wisdom has nonexistence for its own-being,** up to, **If the thought of a Bodhisattva, who is thus coursing in the perfection of wisdom does not become cowed, etc., it should be known that that Bodhisattva is near to the knowledge of all aspects.**

They are forbearance (kṣānti) because of bearing (kṣama) a big reality (dharma). He has explained the forbearance. The objective support of the highest dharmas is the meditative stabilizations [called] **the nonproduction of all dharmas, the heroic valor, the jewel seal,** etc., that speedily cause [64] utmost, right and perfect enlightenment. About this superior objective support he begins, **This is the meditative stabilization called "nonproduction of all dharmas,"** etc., teaching, along with more than a hundred instances, an infinite number of meditative stabilizations. Its aspect is the activity of the meditative stabilizations. About this superior aspect he begins by saying, **There what is the "heroic valor" meditative stabilization? Through that concentration the range of all the concentrations is experienced,** and teaches the particular activity for each of the stabilizations.

Up to here are the small, highest ordinary dharmas. About the superior objective support of the middling, highest ordinary dharmas [when Bodhisattvas] acquire the prediction [of their future enlightenment], he begins by saying, **This Bodhisattva has been predicted by the Tathāgatas of the past,** etc. Its aspect is the nonconceptualization of the stabilizations. About this superior aspect he says, **He does not think with regard to any concentration, "I am concentrated," "I will enter into concentration," "I have entered into concentration," "I am entering into concentration." All these discriminations the Bodhisattva does not have, does not get at.**

About the objective support of the big, highest ordinary dharmas that is superior because the perfection of wisdom [and the Bodhisattva who is cultivating the perfection of wisdom], etc., each constitute the other, [after Śāriputra asks, **Is then a Bodhisattva who has stood in these concentrations predicted to gain full enlightenment by the Tathāgata?**], Subhūti says, [**No indeed, Śāriputra. And why?**] **Because perfect wisdom is not one thing, concentration another, and the Bodhisattva another. The Bodhisattva is**

precisely the concentration, etc. Its aspect is the nonperception, etc., of the stabilizations. About this superior aspect he says, **That son of good family does not perceive that concentration. How is it that he does not perceive? Since he does not discriminate. How does he not discriminate? Because no dharma has existence.**

Because they are "highest" (*agra*) and "ordinary" (*laukika*) and bring about [the noble] dharmas without outflows they are *laukikāgradharma* ("highest ordinary dharmas").

You should know that these four sections of the text that say [Bodhisattvas] go forth, are not lacking, are near, and quickly win the direct knowledges and concentrations are intended to teach about the four aids to penetration, respectively. And there are seven verses [in the *Ornament*] that summarize this detailed teaching about the superiority of objective support, etc.

> The objective supports and aspects of the aids to penetration, [each subdivided] into small, middling, and big are as follows: [small object] impermanence, etc., based on the truths, [small aspect] cessation of settling, etc. (This [and all the following] are the cause of attaining all three vehicles.) [65] [Middling object] the arising or passing away of form, etc., [middling aspect] discontinuous or continuous; [big object] concept, and [big aspect] being inexpressible.

> [Small object] not taking a stand on form, etc., in their nature in a state devoid of own-being; [small aspect] given their state of being each other's own-being, not taking a stand on them as impermanent, etc.; [middling object] given the state of their being empty in their natures, their state of being each other's own-being; [middling aspect] the nonappropriation of dharmas; [big object] not looking for their signs; [big aspect] investigation by wisdom that does not take anything as a basis.

> [Small object] the lack of an own-being of forms, etc., [small aspect] the nonbeing which is their own-being; [middling object] their being unborn and not going forth, [middling aspect] purity; [big object] signs have no standing, [big aspect] hence not believing in and perceiving them.
>
> [Small object] meditative stabilization, [small aspect] its activity; [middling object] prediction, [middling aspect] extinguishing conceit; [big object] the mutual sameness of the three, [big aspect] nonconceptual meditative stabilization. [*Ornament* 1.27-33]

He has explained that the aids to penetration have superior objective supports and aspects, are superior as a cause, and that they are divided into small, middling, and big. Since he will discuss the mentor [later] he now has to explain their connection to the conceptualizations. The state inimical to (*vipakṣa*) the path of seeing is divided into four conceptualizations. How? There are two object conceptualizations based on a mere bases and antidotes, (where the word "mere" serves to exclude specification), and two subject conceptualizations based on a material and nominal person. There are two object conceptualizations for the first and the second aids to penetration, respectively, and there are two subject conceptualizations as well for the third and fourth. Hence about the mark of conceptualization [in general] the Lord says, **Well said, Subhūti, well said, you whom I have declared to be the foremost amongst those who dwell in Peace (*araṇa*)**. Thus he states that he is exceptionally gifted amongst those who live without war (*araṇa*), [i.e., in a peaceful, meditative state] in order to teach, based on that, that he has the great luck[30] (*subhaga*) to be skilled in preventing the arising of conceptualizations based on self or other [that cause inner and outer conflict].

There the first object conceptualization is subdivided into nine. About the ignorance (*avidyā*) conceptualization that, because of ignorance, settles on things as they are not,

the Lord says, [**A Bodhisattva does not train in any dharma at all**] **because these dharmas do not exist in such a way as foolish common people are wont to suppose. As they do not exist** (*avidyamāna*), **so they exist. And therefore, since they do not exist except for ignorance,** [66] **they are** [**the result of**] **ignorance.** About the conceptualization of the form skandha, etc., he says, **Form, etc., do not exist, on account of the subjective emptiness,** etc. About the conceptualization that settles on name and form he says, **There foolish people have settled down in ignorance and craving and do not know or see the two extremes. They have constructed those dharmas which yet do not exist and have settled down in name and form,** etc. About the conceptualization attached to the two extremes he says, **After they have settled down in dharmas, they construct the two extremes which yet do not exist, and as a result they neither know nor see form,** etc., up to, **For that reason they come to be styled "fools."** About the conceptualization of not knowing the afflicted and pure he says, **Conditioned by ignorance and craving they neither know nor see that "form is defiled" or that "form is purified." They will not go forth from the triple world,** etc., up to, **They will not go forth from the dharmas of a Disciple or Pratyekabuddha.** About the conceptualization of not being stationed on the noble path he says, **They have no faith. They have no faith in the doctrine that form is empty of form,** etc., up to, **They have no faith that enlightenment is empty of enlightenment. They do not stand firmly in the perfection of giving,** etc., up to, **They do not stand firmly in the unentangled Buddhadharmas.** The conceptualization of apprehension: **A Bodhisattva neither apprehends nor reviews perfect wisdom. When he trains thus he will go forth to the knowledge of all aspects, in consequence of his non-apprehension,** etc. The conceptualization of self: **He neither apprehends nor reviews a self on account of its absolute purity. When he thus courses and trains in perfect wisdom he will go forth to the knowledge of all aspects,** and so on

up to, **He neither apprehends nor reviews the knowledge of all aspects**, etc. And about the conceptualization of the production, etc., of purity he says, **The unproduced, the unmanifested, the uneffected—that is purity**.

He has explained the first object conceptualization and now has to explain the second one that has mere purification for its object. It too is subdivided into nine based on the bits (*aṃśika*) of purification [associated with] skandhas, sense fields, elements, dependent origination, etc., [i.e., their absence in purity]. [67] About the conceptualization (*vikalpa*) to do with heaps (*rāśy-artha*) the Lord says, **One who is unskilled in means constructs (*kalpayati*) form and settles on it**, up to, **constructs consciousness and settles on it**. [This conceptualization of purity] is to do with skandhas because it is to do with heaps. Conceptualization to do with doors of entry: **One who is unskilled in means constructs the eyes and settles on them**, up to, **constructs mind and settles on it. One who is unskilled in means constructs form and settles on it**, up to **constructs dharmas and settles on them**. This is to do with sense fields because it is to do with doors of entry. Conceptualization to do with lineage: **He constructs eye element, form element, and eye-consciousness element and settles on them**, etc. This is to do with the elements because it is to do with seeds [that carry potential and explain continuity]. Conceptualization to do with origination: **He constructs ignorance**, up to, **he constructs old age and death and settles on it**. This is to do with production because it is to do with the emergence of the nonexistence [of the twelve links when taken in reverse order]. Conceptualization to do with emptiness: **He constructs the emptiness of a subject and settles on it**, up to, **He constructs the emptiness of the nonexistence of own-being and settles on it**. This is because [the conceptualization of] mere absence, [unlike the profound emptiness that defies conceptualization], is incapable of counteracting what is fabricated by [wrong] views. Conceptualization to do with the perfections: **He constructs the six perfections**

and settles on them. [There is a practice of the six perfections] because the mere absence of bases does not bring about the perfect fulfillment of your own and other's welfare. Conceptualization of a path of seeing: **He constructs the thirty-seven dharmas in the wings to enlightenment and settles on them.** [There is a path of seeing] because there are forbearance and knowledge instants that are capable of separating [from what has to be eliminated]. Conceptualization of a path of meditation: **He constructs the concentrations, direct knowledges, immeasurables, and formless absorptions and settles on them.** [There is a path of meditation] because on this good basis there has to be an advance up over the branches in the concentrations, and up over the objective supports in the formless absorptions. And about the conceptualization of a path of no more learning he says, **He constructs the ten powers of the Tathāgata and settles on them**, up to, **He constructs the knowledge of all aspects and settles on it.** [There is a path of no more learning] because on the substratum of attainment of the final goal there has to be the boundary for completed learning.

He has explained the second conceptualization and now has to explain the first subject conceptualization that is based on a material person. It is subdivided into nine. About the conceptualization of an independent I the Lord says, **He does not get at a self, or a being, a soul, a person, etc. And why? Because, absolutely, a self does not exist and cannot be apprehended.** This is because an authoritative search [68] counteracts it. Conceptualization of an I-unit: **He does not get at form**, up to, **He does not get at consciousness.** This is because the meaning of skandhas ("aggregates") counteracts it. Conceptualization of an agent I: **He does not get at eye**, up to, **He does not get at mind. He does not get at form**, up to, **he does not get at dharmas.** This is because the meaning of sense field counteracts it. Conceptualization of an I which is a beholder, etc.: **He does not get at eye, form, eye-consciousness**, up to, **he does not get at mind,**

dharmas, thinking-mind consciousness. This is because the meaning of element counteracts it. Conceptualization of an I that is a substratum for cankers: **He does not get at dependent origination**, up to, **He does not get at the Formless Realm**. This is because the meaning of dependent origination counteracts it. Conceptualization of an I that is a substratum for detachment: **He does not get at the first concentration realm**, up to, **He does not get at the formless absorption**. This is because the meaning of detachment through an advance up over the branches in the concentrations, and up over the objective supports in the formless absorptions counteracts it. Conceptualization of an I that is a substratum for the path of seeing: **He does not get at the noble truths**. This is because the meaning of seeing the noble truths counteracts it. Conceptualization of an I that is a substratum for the path of meditation: **He does not get at the eight deliverances, at the nine successive absorptions**. This is because the meaning of the meditation of those who witness with a body counteracts it. And about the conceptualization of an I that is the substratum of attainment of the final goal he says, **He does not get at the ten powers of a Tathāgata**, up to, **He does not get at the knowledge of all aspects. How does he not get at them? Through their connection with selfhood. And why? On account of the absolute purity of self**. This [last statement] is being said about them all.

He has explained the first subject conceptualization based on a material person and now has to explain the second one based on a nominal person. To introduce the topic Subhūti says, **If, O Lord, someone should ask—will this illusory man reach the knowledge of all aspects after he has trained in perfect wisdom?** It is subdivided into nine. About the conceptualization of nominal skandhas the Lord says, **What do you think, Subhūti, is form one thing and illusion another**, up to, **is consciousness one thing and illusion another**? Subhūti replies, **No, Lord**, because a heap is without meaning when form, etc., is not material.

Conceptualization of nominal sense field: [69] **What do you think, Subhūti, is an eye one thing and illusion another, up to, is mind one thing and illusion another? No, Lord,** because sense fields are without meaning when eyes, etc., are not material. Conceptualization of nominal elements: **What do you think, Subhūti, is eye, form, and eye-consciousness, etc., one thing and illusion another?** No, because lineage is without meaning when those are not material. Conceptualization of nominal dependent origination: **What do you think, Subhūti, is dependent origination, etc., one thing and illusion another?** No, because origination is without meaning because ignorance, etc., whether separate or together with [other] conditions, is empty of an own-being. Conceptualization of nominal purity: **What do you think, Subhūti, are the thirty-seven dharmas in the wings of enlightenment one thing and illusion another?** No, because, on the analogy of a raft, they are not final. Conceptualization of a nominal path of seeing: **What do you think, Subhūti, are emptiness, the signless, and the wishless one thing and illusion another?** No, because they do not finally have any own-being because they are merely from the coming together of opposing side and antidote. Conceptualization of a nominal path of meditation: **What do you think, Subhūti, are the concentrations and the formless absorptions one thing and illusion another?** No, because their advance up over the branches and objective supports is not material. Conceptualization of a nominal special path: **What do you think, Subhūti, are all the emptinesses one thing and illusion another?** No, because they are empty of an imagined emptiness. Conceptualization of a nominal path of no more learning: **What do you think, Subhūti, are the ten powers,** up to, **the knowledge of all aspects one thing and illusion another?** No, because there is no sign of a nominal person because they are illusory in nature.

[Subhūti, questioned by the Lord, then] asserts that skandhas, etc., and illusion each have the other for its

nature, and by way of denying that illusion is produced or stopped asserts that nobody goes forth to the knowledge of all aspects as a result of taking going forth to it as fact. [He] teaches that when correctly ascertained, [a Bodhisattva] trains just like an illusory person. The Lord asks [rhetorically], **What do you think, Subhūti, is that notion "Bodhisattva," that denomination, concept, conventional expression, name or verbal concept—in the five grasping skandhas?** [In response, Subhūti] denies that there is a nominal Bodhisattva in the skandhas. [The Lord asks, **Do the five grasping skandhas after training in the perfection of wisdom go forth to the knowledge of all aspects?** Subhūti replies, **No], because that [the five grasping illusory skandhas] is just like an illusory person.** [70] [The Lord then rhetorically] objects to the dream, echo, apparition, reflected image, or magical creation examples for the purpose of illustrating the skandhas because they have no own-being. [The Lord asks Subhūti, **Could the form skandha, etc., go forth to the knowledge of all aspects after training in the perfection of wisdom if it was similar to an illusion?** Subhūti answers, **No it could not, because the own-being of a form skandha that is like an illusion does not exist, just as the own-being of dream object does not exist**]. Starting from this Subhūti says that the skandhas, etc., cannot be apprehended because of the emptiness of a subject, that the examples are not right and that Bodhisattvas whose thoughts are uncowed by trembling, etc., [when they hear this] **will go forth to all-knowledge, will go forth to the knowledge of paths, and will reach the knowledge of all aspects.**

A **notion** (*saṃjñā*) is the word for the sign of the thing, a **denomination** (*samajña*) for the knowledge "me" that goes in tandem with (*sameta*) the thing (as in "I see the form with my eye," etc.). A **concept** (*prajñapti*) is the representation (*vijñāpana*) within which there is settling on known and knowledge as object and subject. A **conventional expression** (*vyavahāra*) is [the Bodhisattva as mere] different

(*vividha*) activity (*vyavaharaṇa*) connected with things received or not received from others. In the world [arbitrary words, capable of different meanings, are used], for example, this is *yāvaka* ("barley," any grain or seed); this is *jalam* ("water"); this is *ajalam* ("not water").[51]

The three statements [*Large Sutra* 154] that Bodhisattvas **do not become cowed, become stolid, and feel regret** [when the Perfection of Wisdom is being taught] go with **they do not tremble, get frightened, and get terrified.** You should understand that the three statements teach the following: They **tremble** with fear for no reason. They **do not become cowed** because they do not have that. They **get frightened** with continuous fear as when on an untrodden path. They **do not become stolid** because they do not have that. And they **get terrified**, fixated with fright, when they cannot rid themselves of the fear they feel. They **do not feel regret** because they do not have that.

Here, the first object conceptualization is of absolutely all entities; the second just of pure entities. This is the difference between the two object conceptualizations. Based on this they say "the first object conceptualization is the second also." Thus [pure object conceptualization] relates back [to conceptualization of all entities] in the sense of being what is left [when the conceptualization of the afflicted is removed]. To the extent that it is the first it is also the second. This is as follows: The first object conceptualization is of all entities. One that would be the second alone, and not the first is, for example, the second object conceptualization based on the pure alone.

[Maitreya] has explained the superiority [of a Bodhisattva's aids to penetration] because of their connection [with the conceptualizations]. He explains the aforementioned subdivision of the conceptualization in two subverses.

> They assert two object conceptualizations based on bases and their antidotes, each subdivided into nine based on

> ignorance and skandha, etc. [71] And two subject [conceptualizations] based on substantial and nominal existence, [subdivided into nine] in the form of an independent I, etc., and [representations] based on the aggregates, etc. [*Ornament* 1.34-35]

I have said [57] that the [Bodhisattva's] mentor is superior because of skillful means and good friends. There [the Lord], talking about that skillful means, begins by explaining [to Subhūti] the reason why the thoughts of Bodhisattvas are uncowed and why they do not tremble, etc. He says they contemplate the form, etc., skandhas, one by one, as impermanent, suffering, selfless, calmed, separated, empty, signless, and wishless by means of a thought associated with the knowledge of all aspects, without apprehending any real fact. He says that their perfection of giving is demonstrating the dharma of the impermanence, etc., of those same [skandhas, etc.], without taking anything as a basis and with an attention associated with the knowledge of all aspects; their perfection of morality is not being tarnished (*aparāmṛṣṭa, mchog tu 'dzin pa*) by attention to the impermanence, etc., of those same [skandhas, etc.]; their perfection of patience is, similarly, enduring, taking pleasure in, and contemplating the impermanence of the six earth, etc., elements; their perfection of vigor is contemplating the skandhas as impermanent, etc., without taking any as a basis and without abandoning the attentions associated with the knowledge of all aspects; their perfection of concentration is giving no opportunity to the attentions associated with the Hīnayāna; and their perfection of wisdom is in refuting the emptiness of the skandhas up to the unentangled dharmas with their emptinesses, asserting that they and their emptinesses are, in their nature, each other. [Conversely], he demonstrates [that those beginning Bodhisattvas] who cultivate the perfections up to the unentangled dharmas without attention associated with the knowledge of all aspects, who take them as a basis, fancy them, and

tremble, etc., are without skill in means. [In this manner he conveys] the skillful means that make [the Bodhisattva's aids to penetration] superior.

He has explained skill in means. About the mentor who is a good friend the Lord says that good friends teach that the skandhas, up to, unentangled dharmas, are impermanent, etc., without taking anything as a basis, and [teach Bodhisattvas to] turn over the wholesome roots from that to utmost [72] perfect enlightenment. And he demonstrates the marks of bad friends. He says that they revile the *Perfection of Wisdom* as **mere poetry made by poets**, etc., to separate them from the perfections, and approach in the guise of the Buddha saying, **What do you get from it**, [doing] their own work. He says that they deceive them with the scriptures associated with the Listener vehicle, and say, **You have never had the thought of enlightenment**, etc. He says the teacher Māra teaches deceitfully: **The eye, the ear, and everything up to the Buddhadharmas are empty of self and of what belongs to a self. What can you possibly do to know full enlightenment**? Similarly, he says they do this in the guise of a Listener, Pratyekabuddha, preceptor, teacher, or celibate. [His explanation goes] up to [his statement that] those who do not point out that these are the deeds of Māra should be known as bad friends and, once recognized as such, should be shunned. Thus the Lord demonstrates the superiority [of the Bodhisattva's path] because of good friends. [Maitreya] explains the mentor in a sub-verse:

> The mentor is the mind not being cowed, etc., [and friends] who teach essencelessness, etc., and complete rejection of [Māra who is] the opposite of these. [*Ornament* 1.36]

[Understand the compound word] *nirvedha-bhāgīya* ("aid to penetration") [as follows]: *vedha* ("penetration"), investigation; *nir-vedha* penetration from which conceptualization is gone—the path of seeing that counteracts

the different object and subject conceptualizations; *nirvedha-bhāga* because of assisting that [path of seeing] as its producer in the same location.[52]

Lineage, Objective Support, and Aim

[Maitreya] has explained the aids to penetration and now [73] has to explain the substratum of the practice, i.e., lineage. It is subdivided into thirteen because of the different full practice-dharmas at different stages. How so? [As *Ornament* 1.37-38 says,

> They call the lineage the site of the six realization dharmas, of antidote and abandonment, of their complete termination, of wisdom with mercy, of what is not shared with disciples, of successive goals for the welfare of others, and of the operation of effortless knowledge.]

At the beginning he says, "They call the lineage the site." Of what? "Of the six realization dharmas," i.e., of the four aids to penetration, the path of seeing, and the path of meditation. Hence Subhūti says, **Lord, you have called a Bodhisattva there a "Bodhisattva,"** starting from the production of the thought of enlightenment, and on the aids to penetration, on the path of seeing, and on the path of meditation. **"Bodhisattva;" what is meant by that word**? What is the substratum of each of these realization dharmas? The Lord says, **Nothing real** (*apadārtha*) **is meant by the word** (*padārtha*) **"Bodhisattva." And why? Because neither does the production nor the existence of enlightenment exist, nor can it be apprehended.**[53] Thus he says the underlying (*ādheyā*) enlightenment cannot be materially existent, that the special feature of the six perfections—marked by the true nature of dharmas—is the lineage that is the ground for the application of the word Bodhisattva, and that track (*padārtha*) is not a real thing (*vastu-bhūta*).

About the substratum of the warmed [aids to penetration] the Lord says, **[The track of a Bodhisattva does not exist], Subhūti, just as, for example, in space the track of a bird does not exist and cannot be apprehended, just as the track of a dream, an illusion, a mirage, an echo, an image, a reflection, a village of the Gandharvas, or a magical creation does not exist and cannot be apprehended.** The meanings conveyed by the nine examples should reflect the discussion of the ninefold subdivision of the first object conceptualization connected with the first of the aids to penetration. I refrain from going into detail in order to avoid prolixity. So too you should explain the meanings conveyed by the examples to reflect the particular corresponding conceptualization [74] on the other aids to penetration, and on the paths of seeing and meditation as well.

For the substratum of the peaked he uses the examples of **the track of the reality limit, suchness, no-falsehood, unaltered suchness, the true nature of the dharma, the dharma element, the established order of the dharma, the fixed sequence of the dharma, and the track of the truth**, and says they do not exist and cannot be apprehended. For the substratum of the forbearance he uses the examples of **the track of, or any entity that corresponds to** (*padārtha*), **form, feeling, discrimination, formative influences, and consciousness of an illusory man, any entity corresponding to his eyes, etc., his shape, etc., his eyes and shape, etc., any entity corresponding to his consciousnesses of those [shapes, sounds, etc.]**, and says they do not exist and cannot be apprehended. For the substratum of the highest dharma he uses the examples of **any entity that corresponds to an illusory man who courses in the emptiness of a subject, etc., in his perfections, in his [thirty-seven dharmas in the] wings of enlightenment, in his powers, in his skandhas, elements, or sense fields, in his links of dependent origination, or in his concentrations and formless absorptions**, and says they do not exist and cannot be apprehended. For the substratum of the path of seeing he uses the examples

of **any entity that corresponds to the Tathāgata, the Arhat, the right and perfect Buddha's form skandha, etc., any entity that corresponds to his eyes,** etc., up to, **his thinking mind, any entity that corresponds to him in the emptiness of a subject,** etc., up to, **the powers, any trace of an unconditioned element in the conditioned element or vice versa,** and says they do not exist and cannot be apprehended.

And for the substratum of the path of meditation he uses the examples of **anything which is meant by the words** (*padārtha*) **nonproduction, nonstopping, the uneffected, the unmanifested, the baseless, nondefiled, and nonpurified,** and says it does not exist and cannot be apprehended. **And why? Because what is meant by the words "production, stopping, effected, manifested, basis, defilement, and purification" of form that does not exist and cannot be apprehended,** and so on up to, **What is meant by the words "production," etc., of the unentangled qualities of Buddha that does not exist and cannot be apprehended.** He also says just as no trace of the signs of these same [form, etc.,] exists or can be apprehended **on account of their isolatedness,** and just as no trace of the wings of enlightenment, or a soul, a being, or a self exists or can be apprehended in complete purity, [so too no trace of a real entity corresponding to the word "Bodhisattva" exists or can be apprehended]. [75] The purpose [of the examples] is to teach the state of habituated familiarity that comes from meditating on the three aspects of nonproduction, signlessness, and complete purity.

Contextually, "the lineage" [supplied from the beginning of *Ornament* 1.37-38 is also] the substratum of what? "Of antidote and abandonment." For the substratum of the antidote he uses the example of any trace of the dawn when the sun has risen, and says it does not exist and cannot be apprehended. For the substratum of the abandonment of hindrance he uses the example of a trace of any conditioned thing when the fire at the end of an eon [has burned up

everything], and says it does not exist and cannot be apprehended. He is talking about the elimination of the connection of residual impressions.

["The lineage is the site] of their," the two, antidote and abandonment that he explained as "complete termination." There, for this substratum of the abandonment of the conceptualization of antidote and opposition, he uses the example of any trace of an opposition to the Tathāgata, the Arhat, the right and perfect Buddha's skandhas of morality, meditative stabilization, wisdom, freedom, and knowledge and seeing of freedom, and says it does not exist and cannot be apprehended. He is talking about the elimination of obscurations to knowledge.

["The lineage is the site] of wisdom with mercy." There, about this substratum of wisdom and compassion, he says that with the blaze [of the sun] and the pull [of the moon, Bodhisattvas] do not enter complete nirvāṇa until the end of saṃsāra, to teach that stationed in that true nature of dharmas they do not stand in either.

["The lineage is the site] of what is not shared with disciples." There, about this substratum of the unshared qualities, he says the splendor knowledge of planet and jewel-like Listeners, etc., does not share in the brilliance of the [Bodhisattva's] knowledge that radiates throughout infinite other worlds.

["The lineage is the site] of successive goals for the welfare of others." There, about this substratum of successive action for the welfare of others, he says it causes higher and higher special goodness for the world, just as the places where the categories of gods live [get higher and higher].

And "the lineage is the site." Of what? "Of the operation of effortless knowledge." Hence put "they call lineage the site" at the beginning [of all]. The Lord says about this substratum of the operation of spontaneous knowledge, that since [Bodhisattvas] have a knowledge that operates effortlessly for the sake of all beings, dwelling at ease in the here and now, they are the Tathāgata, the Arhat, the right

and perfect Buddha. He thus says, **[What is meant by the word "Bodhisattva," that does not exist and cannot be apprehended], just as, Subhūti, one cannot find or get at the track of the light of the Tathāgata, the Arhat, the right and perfect Buddha**. There that track, the substratum-base, [76] does not exist and cannot be apprehended. Because existing means to be, this makes it clear that because it is not, there is no apprehending it. **And why? For there, Subhūti, what enlightenment is, what the Bodhisattva is, and what the "tracks" of the Bodhisattva are—all these dharmas are neither conjoined nor disjoined, immaterial, undefinable, nonresisting, with one mark only, i.e., with no mark**.

Thus his formulation of the passage (*pada*) is governed by the four aids to penetration and the paths of seeing and meditation. During the period of special advance [Bodhisattvas are] conjoined with bases and disjoined from nonbases; during the period of seeing the unseen, the seen and seeing connect with each other and there is a hidden result and production (*apūrvotpattau*) [i.e., cessation and noble path]; during the period [when Bodhisattvas on the path of meditation] make the seen manifest, because that [seeing] exists, the form of the operation [of the path of cultivating seeing] is not other, and does not differ from the base. Based on that, taking this [word, track, lineage] as an absence of any own-being, you should understand the word (*pada*) [**conjoined**, etc., as] two, three, one, and one.[54]

What, then, is the mark of the substratum of the practice? The Lord says, **A Bodhisattva should therefore be trained in nonattachment to all dharmas, and in their unreality—in the sense that he does not construct or discriminate them**. There you should know that they construct and discriminate when they settle on things and on their signs, and have nonattachment in the absence of that. Unreality is the suchness of all dharmas. Hence he is saying that since just the dharma element (*dharma-dhātu*) causes all noble dharmas, the substratum of the practice is the naturally abiding (*prakṛtistha*) lineage.

Qualm: But if people have natually abiding lineage, why, given that this saṃsāra has been flowing from the beginning and that Buddhas as numerous as the grains of sand in the river Gaṅgā have passed into nirvāṇa, are beings who are endowed with naturally abiding lineage still not in nirvāṇa? [Response]: It is because they have four failings. [The *Mahāyāna Sūtra Ornament*] says these defects are cankers, bad friends, destitution, and lack of independence.[55] What [the Lord] intends here is the naturally abiding lineage when it is unhindered. Others [of a Yogācāra persuasion, such as Asaṅga in the *Bodhisattva-bhūmi*] say that lineage is a special feature of the six sense fields and that there are two—fully developed from conditions, and naturally abiding. [That position is problematic.] They have to explain what the term "natural" in naturally abiding lineage [77] means. If it is synonymous with cause then that [naturally abiding lineage] would also be fully developed from conditions, and what difference would there be [between them]? Further, [I hold the position that] when [naturally abiding lineage is] synonymous with the true nature of dharmas there is not that fault. Alternatively the [fully developed] lineage of those [at different stages of the path] is nominal while this is real. Hence this [position of ours] does not correspond to that [position of theirs].

Qualm: But if lineage is the dharma element all will be in the lineage because it operates universally. [Response]: To the extent it is the objective support of the noble dharmas it is their cause, and to that extent it is called the lineage. So how could there be that unwelcome consequence? But still, [as *Ornament* 1.39ab] says,

> Since the dharma element is not divided, lineage-division is not tenable.

That is, "lineage-division" into this Listener lineage, this Pratyekabuddha's lineage, this Buddha lineage "is not

tenable." As [the Lord in the *Array of Stalks Sūtra* (*Gaṇḍa-vyūha-sūtra*)] says:[56]

> Mañjuśrī, if there is one dharma element, one suchness, one reality limit, how then can you label vessels and nonvessels?

This is true. Nevertheless, [as *Ornament* 1.39cd] says,

> But they proclaim its division because of the division of the dharmas that are founded on it,

as in the example of different containers of honey and sugar, etc., made out of one and the same clay substance and fired in one and the same fire. Again, [the Lord] says [in the *Heap of Jewels Sūtra*]:

> Where there are no conditioned things, that is the unconditioned. This unconditioned is the lineage of nobles. This lineage is the same, just as space is the same; this lineage is undifferentiated just as dharmas are of one taste; this lineage is permanent just as there is always the suchness of dharmas, etc.

Still, [the *Mahāyāna Sūtra Ornament* gives] the etymology: "lineage (*gotra*) inasmuch as it frees up [*tra* from *uttāraṇa*] good qualities [*go* from *guṇa*]." [Asaṅga, in his explanation of this, says that Maitreya] means that these good qualities rise up, and originate or derive their dignity (*prabhavanti*) from that.[57] Based on that [idea, Subhūti] says that all noble persons originate or derive their dignity from (*prabhāvita*) the unconditioned.[58] Again, others[59] say the so-called "cow" or "goer" (*go*) [from *gam* "to go"] is the earth [that kings can milk], and earth is the site (*pratiṣṭhā*). Sited creatures, [i.e., beings standing on this earth] are, by extension, "goers" or "cows" (*gāva*) because they live together with it, hence *gotra* ("cowpen," "lineage") in the sense of what protects [from *trai* "to protect"] a systematized group of cows or goers.

Alternatively, the directions are from [the positions of different] cows (*gāvaḥ*). By extension, beings stationed in a direction are [78] cows or goers. Hence *gotra* ("lineage") in the sense of what protects cows or goers [in a particular place].

Qualm: Lineage precedes the production of the thought, the aid to liberation, and the aids to penetration, so surely it should be discussed right at the start. Why is it discussed like this? [Response]: That is the order of things as they occur, but this is the sequence when it is taught, because the cause is being understood through the results.

Thus we see mistaken ideas about lineage on the aids to penetration. As the followers of the Lakṣaṇa [Śāstras] (*lākṣaṇika*) say:[60]

> Two [Listeners and Pratyekabuddhas] leave the disciple lineage [on the warmed aids to penetration] and become Buddha. There are three others [Listeners, Pratyekabuddhas, and Bodhisattvas who remain in their own lineage and attain their respective goals] as well.

Objective Support

[Maitreya] has explained the substratum of the practice. He has to explain the objective support of the practice so he says,

> The objective support is all dharmas. [*Ornament* 1.40a]

What are they? He says,

> They are, furthermore, wholesome, etc. [*Ornament* 1.40b]

The word "etc." brings in unwholesome and neutral. Are there just those? He says there are

> . . . those called ordinary realization and those thought extraordinary; dharmas with outflows and without outflows, and conditioned and unconditioned; dharmas shared in common with trainees and those unique to the Sage. [*Ornament* 1.40cd-41]

There the Lord explains in detail that these wholesome dharmas are, **honoring father and mother, honoring those living a secluded life**, etc. This is based on *śrāmaṇya* (a **secluded life**) being *śramaṇā eva* ("those living a secluded life"). He says unwholesome dharmas are the ten ways of unwholesome action, i.e., **taking life, taking what is not given**, etc. This is based on taking life, etc., being just unwholesome. He says neutral dharmas are **neutral deeds of body, speech, and mind**, etc., because he specifically has in mind just the neutral ones, otherwise there could be no wholesome or unwholesome deeds of body, etc. He says ordinary dharmas are **the skandhas,** [79] **sense fields, elements, ten ways of wholesome action, concentrations, immeasurables, and formless absorptions**, etc. This is based on just the ordinary ones. About extraordinary dharmas he begins by saying they are, **the four concentrations,**[61] etc., and continues up to, **the eighteen unentangled Buddhadharmas**, and so on. This is based on just extraordinary dharmas because they are the ones included in the noble path. About dharmas with outflows he begins by saying they are, **the five grasping skandhas**, up to, **the formless absorptions**. This is based on just dharmas with outflows because these do not counteract ego-grasping. About dharmas without outflows he begins by saying, **The four applications of mindfulness . . .** , up to, **the eighteen unentangled Buddhadharmas**. This is based on just dharmas without outflows because they counteract ego-grasping. He says conditioned dharmas are, **the Desire Realm, Form Realm, Formless Realm and also any other dharmas besides the three realms, i.e., the thirty-seven factors in the wings to enlightenment**, etc. This is based on

just those that are conditioned (*saṃskṛta*) because they have been made (*kṛta*) from conditions that have come together (*sametya*) or are together (*saṃbhūya*). He says unconditioned dharmas are, **that of which there is no production, passing away, or alteration known, to wit: the extinction of greed,** etc. This is based on just those that are unconditioned because they are not contingent on causes and conditions. He says dharmas shared in common are, **the four concentrations,** etc. These are just the ones shared in common because they come about in other continuums [than the Buddha's]. And he says dharmas not shared in common are, **the thirty-seven factors in the wings to enlightenment, the ten powers of a Tathāgata,** etc. These are just the ones not shared in common because they come about in the continuum of a right and perfect Buddha.

Those who think that the objective support is just the dharma element have to explain how the objective support would move through particular purities that are increasingly superior. If, [as in the *Delineation of the Middle and Extremes* (*Madhyānta-vibhāga-kārikā*)] you say:[62]

> We hold its purity to be like the purity of the water element, gold, and sky . . .

In that case you would not eliminate the conceptualization of antidote and opposition, in consequence of which it would be an incomplete purity.[63] [Qualm]: But in your system, you will not get the objective support that is finally pure [that the Lord has in mind when he says], "Subhūti, nonbeing is the objective support of the knowledge of all aspects." Why? Because all dharmas will be mere mistakes. [Hence by nonbeing the Lord means the objective support as mind free of object-subject conceptualization.] As [the Lord] will say, "Being is dual, Subhūti, nonbeing [80] is nondual"[64]

[Response]: When the dual is a mistake what other than the dual can there be? Settling is marked by the dual,

not by mistake, because you do not talk about it [a mistake] being in the form of subject and object. Hence you, sir, [of the Mind Only School] are mistaken. Based on that, then, lineage is that in which fundamental nature is the main thing, and the objective support that in which transformation is the main thing. Nevertheless, that does not preclude them both being both. Thus it is tenable that what supplies the foundation and the objective support are marked differently, and that the objective support moves to final purity. And hence the Lord says, "A Bodhisattva should train in all dharmas without attachment, as not really there."[65] What does he mean? That the objective support is a transformation connected with fundamental nature, not a mere transformation.[66] Thus [the Lord then] says, "And all dharmas should be understood in accordance with nonduality—on account of their nondiscrimination and their nonconstruction." There the duality is the duality of subject and object. Much remains to be said about the purification of the objective support, but that is enough of this matter.

Aim

[Maitreya] has explained the objective support. Now he has to explain the aim [i.e., motivation] of the practice, so he says,

> You should know this [motivating] aim of the Self-originated ones is three—the thought that puts all beings highest, abandonment, and realization—because of three greatnesses. [*Ornament* 1.42]

There this aim is subdivided into three: greatness of [the thought that puts all beings] highest, greatness of abandoning, and greatness of attainment. Governed by the greatness of [the thought that puts all beings] highest, Subhūti asks what the ground for the application of the word **great being**

is. Lord, you have called a Bodhisattva a "great being." For what reason is a Bodhisattva called a "great being?" Starting from there the Lord says, **He is called a great being because he will cause a great mass of beings, a great collection of beings to achieve the highest**, from those who have reached the eighth [result], up to, those who are irreversible. There **great** is immeasurable, [81] **mass of beings** is a group of beings—the word **mass** is used since even one would be great in the sense of greatness [i.e., great number of past lives] because of a flow of existences that is beginningless. A **collection of beings** is the collection of different candidates for, and recipients of, the results of the path.

Further, about the dharmas that [motivate Bodhisattvas to] cause all beings to attain the foremost state, the Lord says, **There, Subhūti, the Bodhisattva should cause them to achieve the highest after he has produced an adamantine thought.** There they have this adamantine thought when they think they will **in the immeasurable flow of existences put on the armor**, fully embrace an immeasurable number of existences; when they think that they must abandon all sense of self, "I should become one who ever abandons all sense of self," when they think they must adopt the same attitude of mind to all beings, and by means of the three vehicles lead them to nirvāṇa, [within thinking], **but no being at all will have been led to nirvāṇa. And why?** Because **I should look through to the nonproduction of all dharmas. I should course in the six perfections with a thought exclusively set on the knowledge of all aspects**—**exclusively set** in the sense of not tainted and not influenced by the vehicles of Listeners, etc. They have this adamantine thought when they think they should everywhere train to accomplish the penetration into all dharmas, accomplish the penetration into the consummation of the one principle of all dharmas, and for the sake of each single being, that they should themselves feel each of the sufferings of those who have been born in the states of woe until those beings enter nirvāṇa, and after that, that they should

themselves want, having become fully equipped with the accumulations. their own right and perfect enlightenment. This thought will be sublime when, on account of their first thought of enlightenment, no thought of greed, etc., is produced, no Listener-thought, etc., is produced. This thought will be unshakable when they do not put their mind even to the mental activities associated with the knowledge of all aspects; it will be directed towards benefit and ease when they shelter beings and do not forsake them, though without putting their minds to that.

The "unbroken unity of all dharmas" is [82] what is called **Dharma**. The delight, the pleasure in that is **delight in Dharma**. Developing it, making much of it is **devotion to Dharma**. They give themselves up to the yoga of delighting in and having a fondness for Dharma. They stand in all of the emptinesses, the wings of enlightenment, up to the unentangled dharmas, the adamantine stabilization up to the stabilization that is like space; unshackled, free and untainted they do not depend on anything anywhere, whereby they cause the highest [state for all beings]. And so the Lord says **Having stood in these dharmas, a Bodhisattva who courses in perfect wisdom should make a great mass and collection of beings achieve the highest. It is for this reason that a Bodhisattva is called a "great being."**

About the greatness of abandonment Śāriputra, showing inspiration, says, [Bodhisattvas are called great beings] in the sense that they demonstrate Dharma, without getting at anything, so that all false views, beginning with the view of self, the view of a being, etc., should be forsaken, so that the view of annihilation, permanence, there is, there is not, the skandhas, etc., up to, the view of unentangled Buddhadharmas, the view of maturing beings, purification of the Buddhafield, realization of enlightenment, and turning the wheel of the dharma should be forsaken. He says those who get at anything are unskilled in means, and that produces the aforementioned mass of views. He is saying that they have a special skill in means when they do not get at

anything, as he just explained. There **self** (*ātman*) is the ground of egotism, based on the fact that egotism (*ahaṃkāra*) gets deposited (*āhita*) on it (*etasmin*); **being** (*sattva*) is always devoid of self (*sadānātmakatvāt*); **soul** (*jīva*) operates (*vartate*) under the control of the life power (*jīvitendriya*) until the congruent collection comes to its finish; **creature** (*jantu*) takes birth (*jāyate*) through the force of cankers and action, and arises (*udyate*) as something impermanent (*anityatayā*); **living being** (*poṣa*) flourishes (*puṣyati*) on edible foods; **person** (*puruṣa*) is based on (*śrayate*) the body called *"pū"* (others say it is what has the male sex organ, but [they are wrong because] those in the form realm would then not be persons); an **individual** (*pudgala*) again and again (*punaḥ*) resorts to (*līyate*) forms of life (*gati*); a **personality** (*manuja*) is born (*upajatita*) primarily out of mental activity (*manaskara*); [83] a **human** (*mānava*) guards (*avati*) conceit (*māna*); **one who does** (*kāraka*) resorts to doing wholesome deeds, etc., (*kuśalādi-karma*); **one who feels** (*vedaka*) experiences the maturation of each of those [deeds]; **one who knows** resorts to thinking-mind consciousness; **one who sees** resorts to the five eye, etc., sense consciousnesses; **annihilation** is when something that was before, is not now; **permanence** is when something inherently there, is not nonexistent; **there is** is when something that exists always exists, and **there is not** is when something that does not exist, absolutely does not, as asserted by the followers of [the Sāṃkhya] Kapila. The rest are easy to understand so I have not explained them.

About the greatness of realization venerable Subhūti, showing inspiration, says, **A Bodhisattva is counted a "great being" because he remains unattached even to his thought of enlightenment, the thought which equals the unequalled, the thought which is not shared by any of the Listeners and Pratyekabuddhas, which is without outflows and unincluded in the three realms.** There the **thought of enlightenment** is the thought that aims at enlightenment. It **equals the unequalled** because it is equal

to the Buddhas who are are said to be without equal. And why is that [Bodhisattva] unattached even to that [thought, and on that account equal to the Buddhas]? Because that thought is no-thought.[67] Again, about the equality that makes that thought equal to the Buddhas who are without equal, beginning from, **Here a Bodhisattva, on account of the production of the first** conventional **thought of enlightenment does not review of any dharma the production or stopping**, etc. Subhūti says the thought equal to the unequalled that is not shared [by Listeners, etc.,] is marked by freedom from production, etc. [Bodhisattvas do not review of any dharma] **the production or stopping** during the warmed [aids to penetration] period while taking earlier and later states of production and stopping as a basic fact; **the decrease or increase** during the peaked period while taking earlier and later states of decline and improvement as a basic fact; **the coming or going** during the forbearances period while taking [84] close and distant realization dharmas as a basic fact; **defilement or purification** during the highest ordinary dharmas period while taking an opposing side and antidote as a basic fact. **And where** they do not see [**defilement**, etc.,] is the path of seeing. The reverse order in, **neither the defilement nor purification, neither coming nor going, neither decrease nor increase**, etc., makes it clear it is the path of meditation, because it makes the seen manifest just as it was. **That is not the thought of a Listener or of a Pratyekabuddha** shows that this thought is not shared. Beginning from Śāriputra's question, **Surely, venerable Subhūti, form also is unattached on account of the emptiness of its essential original nature**? Subhūti asserts that all dharmas are unattached, thereby teaching the object of the realization [that is the third greatness]. Then, beginning from Śāriputra's question, **Is not also, venerable Subhūti, form unattached to no-form**, up to, **Are not unentangled dharmas unattached to non-unentangled dharmas**? Subhūti asserts that they are unattached, clearly teaching that since that thought precludes settling and

fancying, and does not take the duality of known and knowing as basic facts, attachment connected with that realization is excluded. There **no-form** is form's true dharmic nature. Because the nature of form that is a mistake is cut off from it, it is **unattached**.

Hence you should know that the aim of the practice, like the aim [that motivates a soldier] to conquer the unconquered (*ajita-jaya*), is a special feature of the [substratum] Bodhisattva qualified by that sort of abandonment and realization, and marked by [the thought that] causes **a great mass of beings, a great collection of beings** to achieve the highest.

What is the difference between the objective support and the aim? The objective support pertains to the here and now while the aim pertains to the far off future, on the model of placing an arrow and penetrating the target.

Armor Practice

He has explained the substratum, objective support, and aim of the practice. Now he has to explain the practice. There practice [in general] is work (*kriyā*) on the objects known by the three knowledges based on bright dharmas. The content of the practice is the nonattachment, the absence of belief in the four [practices] beginning with the full awakening to all aspects, in each of the clear realizations from [correctly practicing] the six perfections. About the object of the three all-knowledges [85] the venerable Pūrṇa, showing inspiration, says, **A Bodhisattva is called a "great being" because that being is armed with the great armor**. He teaches that the practice [of Bodhisattvas] armed by coursing in the perfection of giving, etc., for the sake of beings not limited to some certain number corresponds to the work, and, in order to teach the superiority of a practice that gives centrality to the welfare of others, that having caused them in their entirety to be led to nirvāṇa, they introduce them to enlightenment.

There practice is subdivided into four: armor practice, setting out practice, equipment practice, and going forth practice. Armor practice is subdivided into six. Governed by that [Maitreya] says,

> They correctly explain armor practice in six sets of six when the six [perfections of], giving, etc., are combined with each other one by one. [*Ornament* 1.43]

First, the armor practice that is the perfection of giving set of six is thus: Bodhisattvas coursing in the perfection of giving have perfection of giving armor when they give a gift with attentions associated with the knowledge of all aspects; they have perfection of morality armor when they shun the attentions of the Listeners, etc.; they have perfection of patience armor when they endure, find pleasure in, and thoroughly investigate the dharmas of the knowledge of all aspects (they endure it at the initial occurrence, find pleasure from the second instant, etc., and thoroughly investigate (*vyupaparīkṣā*) by investigating (*upaparīkṣaṇa*) from various angles (*vividhākāra*)); they have perfection of vigor armor when they dedicate these wholesome roots to utmost, right and perfect enlightenment; they have perfection of concentration armor when, with a single-pointed mind untainted by thoughts of other vehicles, they dedicate these wholesome roots to utmost, right and perfect enlightenment; and they have perfection of wisdom armor when their mind stays close to the idea of illusion and they do not take giver, gift, or recipient as real fact. Similarly, the second to the sixth armor is when they course in perfect morality, perfect patience, perfect vigor, perfect concentration, [86] and perfect wisdom. Thus there are these six sets of six. They set forth the six armor practices because the armors are all equally six and are all equally giving, etc.

He says they are armed with the great armor when, with their thought associated with the knowledge of all

aspects they do not make the perfections into a sign and do not get at them, in order to teach the intrinsic greatness of armor practice. **A Bodhisattva enters in the concentrations, etc., but he does not relish them, is not captivated by them, is not reborn on account of them . . . A Bodhisattva dwells in the concentrations, etc., by way of the vision of emptiness, of the signless, of the wishless, and yet he does not realize the reality limit.** Thus Pūrna says [they are armed with] the armor of the perfection of wisdom accompanied by skill in means in order to teach the greatness of armor practice with skillful means as a mentor, and he says the Buddhas in the ten directions proclaim praise, etc., in order to teach the greatness of armor practice with spiritual friends as a mentor.

The Practice of Setting Out

He has explained armor practice. Now he has to explain setting out practice. It is divided into two: setting out in the great vehicle and mounting on it. So, based on this, in the *Sūtra* [Śāriputra asks], **Through how much does the Bodhisattva become one who has set out in the great vehicle, one who has mounted on the great vehicle**? This [practice], then, is mounting on the vehicle that has set out, or setting out on the vehicle that has been mounted. They mean the same thing.[68] It is just one, subdivided into nine based on various names. Thus (1) they set out into the concentrations and formless states, entering into and emerging from them, (2) into the six perfections, (3) into the noble paths, and (4) into the [four] immeasurables; (5) they set out without taking anything as a basis, (6) purified of [the stain of taking] the three circles [of doer, act of doing, and deed to be done as a real basis]; (7) they set out because of the three [motivating] aims, (8) they set out to the six direct knowledges, and (9) they set out to the knowledge of all aspects. Therefore [Maitreya] says,

> You should understand their practice of setting out to the concentrations and formless states, six perfections, path, love, etc., not taking anything as a basis, [action] purified of the three circles, aim, direct knowledges, and the knowledge of all aspects as their mounting up on the Mahāyāna. [*Ornament* 1.44-5]

[87] About setting out into the concentrations and formless states, entering into and emerging from them, Pūrṇa says [that Bodhisattvas, great beings], are great vehicles when, **coursing in the perfection of giving, through the aspects, characteristics, and signs of space they enter into and emerge from the concentrations and formlessness absorptions and turn over those wholesome roots to full enlightenment**. By **aspects, characteristics, and signs of space**, he means without aspects, characteristics, and signs because they are assisted (*samparigraha*) by a path in the form of a nonapprehension of all space-like dharmas. There **aspects** [characterize states] separated from desires, separated from evil unwholesome dharmas; **characteristics** [characterize concentrations and absorptions] **with thoughts adjusted and discursive**, etc.; and **signs** [characterize the ease] etc., [that is] produced by separation [at different levels of concentration and absorption]. Alternatively, they are the gross and delightful, etc., **aspects** on progressively inferior and superior levels, respectively; feelings that are the **characteristics** at particular levels; and **signs**—the experience of the blisses (*sukha*) of absorption.

About setting out in the six perfections he says [that Bodhisattvas, great beings], with attentions connected with the knowledge of all aspects, are great vehicles [practicing] the perfection of giving when, they demonstrate the dharma [i.e., the concentrations and absorptions] for the sake of the demolition of the cankers; great vehicles [practicing] the perfection of morality when they do not give an opportunity to deficient (*hīna*) vehicle thoughts. He says they are great vehicles [practicing] the perfection of patience when

they demonstrate the dharma [i.e., the concentrations and absorptions] for the purpose of the extinction of the cankers of all beings, and they endure, find pleasure in, test, and understand and meditate on those attentions. There they **understand**, know the conditions for decline in order to safeguard the states (*artha*) they have investigated and appropriated; they **meditate on** (*upanidhyāna*) them when, having gotten (***upādāya***) a steady focus on the state, they put themselves into it (*ānayana*) with their whole (***niḥśeṣa***) mind (***dhī***). They are great vehicles [practicing] the perfection of vigor when they do not relax their vigor; great vehicles [practicing] the perfection of concentration when they enter into the concentrations and formless absorptions absorbed in a [mental] aspect that does not apprehend them; and they are great vehicles [practicing] the perfection of wisdom when they contemplate the impermanence, suffering, non-self, quietude, emptiness, signlessness, and wishlessness aspects of the limbs of the first concentration, etc.

About setting out on the noble paths he says, **This is the great vehicle of a Bodhisattva that, in all their aspects, he develops the dharmas which are the thirty-seven in the wings of enlightenment**, etc. He says, **in all their aspects** because they have developed them as aspects systematized in the [three] all-knowledges [explained in *Ornament* 4.1-6].

About setting out in the immeasurables he says they are great vehicles [practicing] the perfection of patience (*kṣānti*) when, coursing in immeasurable [love, compassion, joy, and equanimity], [88] they can bear (*kṣamaṇa*) [turning over all that wholesome root to] the knowledge of all aspects; great vehicles [practicing] the perfection of vigor when, [while cultivating the immeasurables] they are not tainted by deficient vehicle thoughts; great vehicles [practicing] the perfection of wisdom when they do not relish the concentrations; great vehicles [practicing] the perfection of concentration when they are absorbed in the four immeasurables; great vehicles [practicing] the perfection of giving when they extend to beings, [within their cultivation of

immeasurable equanimity], the extinction of the outflows; and great vehicles [practicing] the perfection of morality when they turn over to the knowledge of all aspects the aspects, characteristics, and signs of the concentrations and immeasurables. You should know that this sequence of the perfections is based on persons coursing in the four immeasurables because it happens just with them.

Again, the four immeasurables are love, compassion, joy, and equanimity. He explains what they are with, **[Furthermore, a Bodhisattva dwells] with a thought connected with friendliness or love [—a thought that is vast, extensive, nondual, unlimited, free from hostility, rivalry, hindrance, or injury to anyone, extends everywhere, and is well cultivated; he radiates friendliness in the ten directions of the world which has as its highest the dharma element, and the space element as its terminus]**," etc. They are each, then, subdivided into three: with beings for objective support, dharmas for objective support, and without an objective support. [Pūrṇa] sets forth [immeasurable friendliness or love, etc.,] with beings for objective support by four causes: by what it supplies,[69] by counteracting the opposing side, by purification, and by assisting in the results. How by supply? Because, as **a thought connected with friendliness** set up to supply benefit and happiness, it supplies three sorts of happiness (*sukha*).[70] It supplies the happiness that ranges over desirable sense objects, hence he says it is a **vast** thought. It is an **extensive** thought because it supplies the [even greater type of] happiness at the first and second concentration levels that have joy (*prīti*), because joy exists at those levels [even though grosser forms of happiness are gone]. It is **nondual** (*advaya*) thought because it supplies [a happiness greater even than] joy at the third concentration level. It is *advaya* (**without the two**) because [that form of happiness] is free from both suffering and joy. You should know it is **immeasurable** because its results are immeasurable, just as the waters of the four great rivers when they have merged are not differentiable. Thus, up to here, [he

sets forth the thought connected with love that has beings for objective support] by what it supplies, because [Bodhisattvas motivated by the thought supply beings with] the aforementioned happinesses, etc. How by counteracting the opposing side? Because the thought is **free from hostility**, counteracting the ill will that supplies the unwanted, and blocks the supply of the wanted. How by purification? Because the thought is **free from rivalry or hindrance**. This is because the sloth and torpor, and [grosser and subtler forms of mental] excitement that hinder [perfect equipoise] have subsided, and because it is a perfect equipoise, respectively. How by assisting in the results? Because it is **without injury to anyone**. It assists, where appropriate, [89] in the result—a state uninjured by Desire and Form realm rebirths (*vipāka*) and experiences (*niṣyanda*). Thus, up to here, he has set forth [immeasurable love, etc.,] with beings for objective support by four causes.

[About immeasurable love, etc.,] with dharmas for objective support he says simply **extends everywhere**, because its objective support pervades everywhere as all the dharmas in which ordinary beings plying Desire, Form, and Formless states train, and onto which they are labeled. He says it **is well cultivated** because [Bodhisattvas] have mastered it well.

[He sets forth immeasurable love, etc.,] with no objective support, however, with two causes. Thus they have no objective support because it **has as its highest the dharma element,**" i.e., has for objective support the mark of the selflessness of dharmas that is the basic nature (*pradhāna*) of the world; and has **the space element as its terminus**, has cut through all boundaries.

And what is done [with that thought]? Pūrṇa then says when **Bodhisattvas dwell with** such **thoughts connected with friendliness**, etc., they **radiate and reach into** (***sphāri-tvopasaṃpadya viharati***) **the all-possessing** (***sarvāvantam***) **world**. What he means is they **radiate into**, i.e., pervade[71] all world systems with the surpassing belief of surpassing

intention. [The possessive ending *-vat* in *sarvāvat*] is to be understood as meaning the presence of very many, because the needs of living beings, etc., are without end. The lengthening [of the vowel *a* in *sarvāvat*] is like in *padmāvatī* [from *padmavat* "full of lotuses")].[72] And they **reach into** (*upa-sam-padya*) means that having mentally gone perfectly (*samyak*) into those vicinities (*tat-samīpam*), they totally forsake harming (*upadrava*) them, because that is what the suffixes and roots mean. You should explain compassion, etc., in the same way as well.

About setting out without taking anything as a basis, Pūrṇa begins by saying, **Furthermore, also this is the great vehicle of the Bodhisattva, the great being: the cognition of the emptiness of the inner, etc., without taking them as basic facts**. Thus he says that [Bodhisattvas] are great vehicles and have mounted on the great vehicle when they are absorbed in the knowledge of all dharmas without distraction, when their knowledge is neither (*na*) about what is permanent, happy, self, nontranquil, nonempty, sign, and wish, nor the opposite of those, and when they take neither the three times, three realms, ordinary dharmas, dharmas with outflows, or conditioned dharmas as a basis, nor the opposite of those.

About setting out [without taking anything as a basis], purified of [the stain of taking] the three circles [of doer, act of doing, and deed to be done as a real basis] he says, **Coursing in perfect wisdom a Bodhisattva mounts on the perfection of giving. He does not get at** [90] **a giver, recipient, or gift.**

About setting out because of the three [motivating] aims he says that [Bodhisattvas] are great vehicles and are mounted on the great vehicles, **if, through an unmixed production of the thought of the knowledge of all aspects** they **develop, with a development in the sense of annihilation, the thirty-seven [dharmas in the] wings of enlightenment**, up to, **the unentangled Buddhadharmas,** from knowing they are merely names. There, **with a**

development in the sense of annihilation (***bhāvanā-vibhāvanārthena***) means [they develop the thirty seven dharmas, etc.,] in order to annihilate (*vibhāviyitum*) a real development (*bhāvanārtha*), not for the purpose of (*artham*) [developing] the thirty-seven dharmas, etc. And what, furthermore, is the thing that they develop (*bhāvanārtha*)? It is something that is not a real thing (*avastv-artha*) because there is no real thing (*vastu*) called **development** at all. And the same goes for the thirty-seven dharmas, etc., as well.

About setting out to the direct knowledges he begins by saying, **from the first thought, up to enlightenment, the Bodhisattva matures beings and passes on from Buddha-field to Buddhafield after he has perfected his direct knowledges**, and continues up to where he says that they stand on the level of nonduality and acquire a personality not lacking in the great vehicle [that enables them to work for the welfare of beings].

About setting out to the knowledge of all aspects he says that they reach the knowledge of all aspects and then turn the wheel of the dharma that has not been turned before, that Buddhas in world systems in each of the ten directions then proclaim their name throughout all world systems, declare their fame and reveal their glory, saying that they have reached the knowledge of all aspects and turned the wheel of the dharma and have mounted on the great vehicle.[75]

Equipment Practice

He has explained setting out practice and now has to explain equipment practice. It is subdivided into seventeen because of the equipment of great compassion, etc.

> You should know equipment practice in the following order: sympathy, the six sets of giving, etc., calm abiding together with insight, the path which is unified and skill in means,

> knowledge, merit, the path, dhāraṇī, the ten levels, and the antidote. [*Ornament* 1.46-7]

Thus equipment [practice] is subdivided into these seventeen: the equipment of great compassion, giving, morality, patience, vigor, concentration, and wisdom, calm abiding equipment, insight equipment, unification [of calm abiding and special insight] path equipment, skillful means equipment, knowledge equipment, merit equipment, path equipment, dhāraṇī equipment, levels equipment, and antidote equipment.

[Subhūti asks the Lord] about the equipment of great compassion [at *Large Sutra* 186 where] he says, **Lord, "armed with a great armor," "armed with a great armor" you have called a "Bodhisattva." What is the reason that you call a Bodhisattva "armed with a great armor?"**[74] The Lord, by way of demonstrating the reason for the use of those words, says about equipment practice [that Bodhisattvas are so called] because the light of their bodies shines on beings in hell, in the world of animals, and in the world of Yama, beings as numerous as the grains of sand in the river Gaṅgā [31b] in each of those worlds,[75] and appeases their suffering. They utter a homage to Buddha, etc., that becomes the condition for those beings to emerge from the states of woe and take birth in a form where they can please the Buddhas until they are enlightened. This is based on the disposition or nature (*ākāra*) of compassion: "May they be free from suffering."

About the equipment of giving, the Lord says that they give that same number of beings the food and assistance that they are looking for and then demonstrate the dharma to them so that, until they are enlightened, they will never again be lacking in the six perfections. About the equipment of morality he says that they establish that same number of beings in the ten ways of wholesome action, in the concentrations, etc., up to, in the unentangled Buddhadharmas, [and ensure that] until they are enlightened they will never

again be lacking that demonstration of dharma. About the equipment of patience he says they establish that same number of beings in their own patience: **Even if all beings were to deal me blows with sticks, clods, and fists not even one single thought of rage should be produced in me.** About the equipment of vigor he says that through attention connected with the knowledge of all aspects,[76] they instigate and exhort that same number of beings to be physically and mentally vigorous and establish them [in that knowledge], bestowing [it] on them, establishing them [in it], and talking in language that does not turn them away [from it]. About the equipment of concentration he says that they themselves stand in the sameness of all dharmas without seeing the disturbance or nondisturbance of any dharma, and likewise instigate, exhort, and establish that same number of beings in that [concentration] right up until enlightenment. About the equipment of wisdom he says that just as they themselves **do not get at the Not-beyond or at the Beyond of any dharma whatsoever**, so too they instigate, exhort, and establish those beings in that [wisdom] as well. There the **not-beyond** (***āram***) is saṃ**sāra** in the sense of just the here and now (*āyātana*) that foolish people enjoy (***ramya***), and the **beyond** (*apara*) is nirvāṇa in the sense of the other (***para***) those intent on their own welfare (*svārtha-para*) work for and enjoy.

About calm abiding equipment he says, **furthermore**, just as they have themselves **stood in the six perfections**, so too they instigate, exhort, and establish in world systems that are not limited to a finite number, that same number of beings in the six perfections, the dharmas in the wings of enlightenment, the result of Stream-enterer, etc., up to the unentangled dharmas and enlightenment itself. Their perfection of giving provides (*upasaṃhāra*) happiness in the present, their perfection of morality provides happiness in the future, and, because those who are patient, enthusiastic, and single-minded attain one-pointedness, their perfections of patience, vigor, and concentration provide single-pointed

happiness. Their perfection of wisdom provides total happiness.

About insight equipment he says, **It is just as if a clever magician or magician's apprentice [were to conjure up at the crossroads, in front of a great crowd of people, the hells, the animal world, and the world of Yama. He would then make those beings hear the message of the Buddha, Dharma, Saṅgha. Through that message they would emerge from those hells, etc., and would be reborn among gods and men. Would then that magician, or magician's apprentice, have made any beings emerge from the hells,** etc.?] The second word [**apprentice** conveys that] a magical illusion (*māyā*) is dependent on other conditions. It negates the possibility that it has an essence in a certain form, because it is simply a projection.[77] Therefore the Lord says, **And why? For such is the true nature of dharmas that in fact they are illusory,** meaning that [magical illusion] is unarguably [93] universally accepted as a mere appearance. Therefore the venerable Subhūti says, **As I understand the meaning of the Lord's teaching, "For such is the true nature of dharmas that in fact they are illusory," as certainly not armed with an armor should this Bodhisattva be known, because such is the true nature of dharmas—such is the emptiness of their own marks—that in fact they are illusory.** Thus he starts by showing knowledge of the subject. Then he says, **And why?** and teaches that they are not armed with the armor because the form skandha, etc., the perfections, all the emptinesses, the wings of enlightenment, up to, the unentangled dharmas as well as the Bodhisattva, and the armor of the great vehicle are all empty (and the other synonyms for empty) of the form skandha, etc., up to the great vehicle. **And why?** [The Lord], based on not apprehending a maker, says it is because the knowledge of all aspects and the beings who are the aim[78] are not made, unmade, or effected, thereby negating an object of the activity; and based on the total impossibility of apprehending a soul, person, etc., dream, echo, etc., up to,

unentangled dharmas, suchness, non-falsehood, etc., enlightenment, and the knowledge of all aspects, negates the action of making, unmaking, and effecting, thereby rejecting an independent, single agent that activity could be based on. The three words **does not make, nor unmake, nor effect** should be known based on coming forth from nonexistence, getting that particular feature, and making manifest the attainment of the result, in the armor, setting out, and equipment practices, respectively. Therefore Subhūti says about them, **as not armed with an armor, Lord, should this Bodhisattva be known**, etc.

About the unification [of calm abiding and special insight] path equipment Subhūti says, **I understand the meaning of the Lord's teaching, "On account of the total impossibility of apprehending [anything, form, etc.,] does not make, nor unmake, nor effect [anything]."** Starting from that he says that because they have no being, are isolated, calm, empty, signless, wishless, not brought together, and not produced—are in a form that is totally impossible to apprehend—therefore skandhas, up to, the knowledge of all aspects, purification of the Buddhafields, up to, the nirvāṇa that beings attain through the three vehicles, as well as the Bodhisattva [substratum] are neither bound nor freed, thereby denying that activity has its own inherent nature. There understand that the Bodhisattva [substratum] is neither bound nor freed because wisdom and compassion, [94] respectively, are mentor. That is said to be the true ground (*sthāna eva*):

> The Bodhisattva's compassion looks after beings until the end of existence. Though stationed there, the mind does not consider it great. Thought, held by mindfulness [of suffering] does not engage external [sense objects]. The touch [of the whip] of contemplation guides it along the fortunate track. Anyone who rests on rebirth as disaster (*īti*) wants nirvāṇa, anyone who rests on the world as best wants saṃsāra.

Based on [the great vehicle being] (i) the practice of wisdom and compassion, (ii) [moving forward when] neither cancels out the other, (iii) transcending the opposition to those, (iv) being a rapturously pliant practice, and (v) those travelling [in the Mahāyāna], respectively, Subhūti has five questions: on account of what practice [it is able to do what it does], how [does it move], from what [does it depart], as what [is it able to do what it does], and what [is it]. Thus he says, **What is the great vehicle of the Bodhisattva? How should he be known as one who has set out in it? Wherefrom will that vehicle go forth? Where will it come to a halt? Who will go forth in it?**

There the Lord, starting with the first question, says about skillful means equipment that when Bodhisattvas, with attentions associated with the knowledge of all aspects, themselves stand in each of the six perfections without basing themselves on anything, and instigate other to do the same, it is the great vehicle.

Further, you should understand knowledge equipment as marked by knowledge of the twenty sorts of emptiness. There, he says (1) the first of the emptinesses, subdivided into twenty, is the emptiness of the inner subject based on the nature of the inner subject—the [six] eye, etc., [sense fields] [95] being **neither unmoved** (*akūṭastha*) **nor destroyed**. There *kūṭa* ("dense") is a collection. Hence *akūṭastha* ("not in the collection"), because you cannot apprehend its essential nature. Hence **not destroyed**, because what destruction can there be of something like that? Just that unproduced, unceasing true nature of dharmas is its nature. (2) The emptiness of the outer object is based on the nature of [the six] form, etc., [sense fields] being like that [neither unmoved nor destroyed]. (3) The emptiness of subject and object is based on the inner and outer sense fields being like that. There the inner sense fields bring in the physical sense faculties, the outer sense fields bring in the physical sense objects, and the inner and outer bring in the supports (*adhiṣṭhāna*) [i.e., the ordinary physical ear, the

ordinary physical eye, etc.,] of the sense faculties. They are inner because they are appropriated by mind, and outer because they are not, [from among the twelve sense-fields] included amongst the sense faculties. Here you should understand that you may take the [twelfth] dharma sense field (*dharmāyatana*) in all three ways, so it will be inner, etc., as appropriate [e.g., when thinking about thought, etc.]. (4) All dharmas are empty. Hence the emptiness of emptiness is the emptiness of the emptiness. Here the knowledge that all dharmas are empty is the emptiness of all dharmas. Hence there is an emptiness of emptiness as well, because the conceptualization of a grasper is eliminated from that. (5) The great emptiness is the emptiness of the ten directions because it is a great pervasiveness. (6) The emptiness of ultimate reality is because the ultimate, nirvāṇa, that is just a mere separation, is devoid of anything that is, in and of itself, nirvāṇa. (7) The emptiness of the conditioned is because the Form Realm, etc., are empty of the three realms (the conditioned). This is because, in the final outcome, they have no own-being because there is a possible antidote to them. (8) The unconditioned is free from production, destruction, or any other way of being. The emptiness of that is the emptiness of the unconditioned, because in the unproduced there is nothing to indicate an opposite of production, etc. (9) The emptiness of what transcends limits, in the sense of what goes beyond extremes, is because a limit is empty of limit. Limit means part (*bhāga*). Here, between the extremes of annihilationism and eternalism there is nothing with its own-being which you can posit as a ground for separating these two parts. (10) The emptiness of before and after [96] is because the beginning, middle, and end are empty of those. This is because the beginning, middle, and end, etc., knitted together[79] in the true nature of dharmas, are completely without any limit. (11) Repudiation is marked by repudiating, spurning, and abandoning. Non-repudiation is the opposite because it is empty of that. This is because spurning is what you have stopped doing so

there is nothing to indicate nonspurning. (12) The essential nature [of all things] (*prakṛti*) is what is not made up (*akṛtā*) [in meditation] by noble beings, because it is empty of that. The emptiness of the essential nature is because it is not conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), and hence does not undergo change, and is not changeless. (13) The emptiness of all dharmas is because dharmas are empty of dharmas. This is because all dharmas in the final outcome have no own-being, because the heaps of conditioned [dharmas] and unconditioned [emptinesses] are dependent on each other. (14) The emptiness of a mark is because form, etc., that are marked as "easily breakable, seeable," etc., are empty of those marks, because the location of the own mark, whether general or particular, is representation only. (15) The emptiness of the unfindable, in the sense that past, etc., dharmas are unfindable because, based on any one time such as the past they change positions with each other, is because times are representation only, [merely projected] onto things. (16) Let a *bhāva* ("a thing that exists") be something that exists as a mere concordant collection. Then the emptiness that is the nonexistence (*abhāva*) of own-being is because a connection [a coherent collection of dharmas] is empty of a dharma existing through a connection. This is because such a dharma has no own-being, because it is a dependent origination. (17) The thing that exists is marked by the five grasping skandhas. The emptiness of the thing that exists is because it is empty of that, based on the consideration that a skandha is a heap, and since a heap has no essential core (*apadārtha*) there can be no thing that exists marked by grasping. (18) The emptiness of nonexisting thing is because nonexisting, unconditioned space, etc., is empty of that [space, etc.,] because it is a [mere] representation [projected onto] actual nonobstructing, etc., dharmas. (19) The emptiness of own-being is because own-being, namely emptiness, is not made by the knowledge and insight of noble beings, because knowledge and insight illuminate reality, [i.e., the absence of any own-being] as it is in

fact. (20) [*Large Sutra* 198] says, **This is the true nature of dharmas, which remains whether the Tathāgatas are produced or not produced**. Thus, the emptiness of other being is because [that true nature of dharmas] is empty of some other agent. This is based on the consideration that personal activity is simply a contradiction in terms when [everything is] governed by emptiness.

You must explain this section [of the *Ornament*] that is missing the sequence of sections [found in the *Sūtra*] from this direction [of the emptinesses]. [Qualm]: [The sections of the *Sūtra*] describe a bare emptiness in order to refute others, and has no ordered sequence of realizations at all. You have to explain that the topic of these sections is just that, and that it is not primarily the [knowledge equipment] topic of the [*Ornament*] treatise. [Response]: In that case it makes clear that you end up without an aim, because there would be no division of emptiness into the known and yet-to-be-known.

What then does this nonconceptual knowledge take as [97] objective support? "The emptiness of being (*bhāva*) of all dharmas," they say. Qualm: Then the objective support would not exist, like, for example, the offspring of a barren woman. Similarly, this emptiness—the objective support of nonconceptual knowledge—would not exist either. Hence you would be forced to accept a state of existence of all dharmas [because the emptiness of them would not exist].

Let us consider this for a moment. Some say this [objective support] is mere nonconceptual understanding itself since all dharmas have been excluded as objective support, and what is called emptiness does not exist. Others say that it is not an objective support as one part [from the side of the object only], because [the objective support of this nonconceptual knowledge] operates on [i.e., is the nature of] both the subject and object parts. Others (*apare*) hold that the objective support is the emptiness of the own-being (*sva-bhāva*) of all dharmas. Just this makes sense, so let the objective support be the emptiness of the own-being of all dharmas,

like, for example, in a dream, where the knowledge has for objective support the emptiness of the own-being of the horses, etc., [that appear but are not there in fact].[80]

In the two earlier positions you are forced to accept knowledge that has the [essentialized] state of an absence of own-being in its range (*gocara*), and get stuck with the unwelcome consequence that emptiness is a conditioned thing, [because its essential nature is the same essential nature as the knowledge that knows it].

Qualm: Then you have said there is a problem in the third position as well. [Response]: This is not a problem. When the killer of Devadatta has been killed, he [Devadatta] will not reappear.

Much still remains to be said about the division [of knowledge] into mirror-like wisdom, etc. [The *Sūtra*] sets forth a single side of the presentation of knowledge equipment.

About merit equipment [i.e., the accumulation of merit] the Lord says, **Moreover, the great vehicle of the Bodhisattva, i.e., the stabilization called "Heroic Valor,"** etc., up to, **the stabilization called "Like space, unshackled, free and untainted." What is the stabilization called "Heroic Valor?" Through that stabilization the range of all stabilizations is experienced.** Thus he describes more than a hundred meditative stabilizations because meditative stabilization, as the basis for bringing to completion meditation on the three, belief, etc., attentions, is the source of much merit.

Path equipment starts from where the Lord says, **And further, the great vehicle of the Bodhisattva, i.e., the four mindfulnesses.** He says they avoid distractions that transgress the training by being clearly conscious when they stand, sit, or are in any other posture, by being fully aware of their actions when they step out, look towards or look away from something, by being clearly conscious of the long and the short when they breathe in and breathe out, using the example of potters [fully aware of the long and

short whirl of their wheel]. He says they avoid the notion that [the body] is a single lump by examining its elements, using the example of those who butcher cows [who know all the cuts of beef], that they avoid the wrong idea [that the body] is pure by examining its impurity, using the example of [98] a farmer's seed bag [that also has manure for each seed], **and that, without taking anything as a basis**. As with the inner [body, made up of the physical sense faculties], so too are they mindful to review the body of outer [physical sense objects], and the body of the inner and outer [ordinary physical ear, etc.].

There the Lord says they do not **form any discursive thoughts associated with the body**, negating discursive thought about bases and their signs. [He says when Bodhisattvas go to the burial ground they see all sorts of dead bodies thrown there, **flung in the charnel-field—one day dead, or two days dead, etc.—swollen, dark blue, festering, eaten by worms, or mangled. And thus he compares his own body**.] The **charnel-field** is the cemetery; their **own body** is the body they have during this lifetime; they **compare it to those**, to the dead bodies. How do they compare it? [They think], **This body also is of such a dharmic nature, of such an own-being**. Having put together [their own] body (1) when it is semen and blood, and (2) when it has grown, with the dead ones, they know with certainty that its true nature is impermanent. That is how to understand the two statements. The third statement, **and this body has not gone beyond this state of affairs**, [means] has not gone beyond the fundamentally impermanent state of something that fire, etc., will put an end to.

[In cultivating the four applications of mindfulness] they are **ardent, clearly conscious, and mindful, after putting away all worldly covetousness and sadness**. What causes pain (*ātāpana*) is an ordeal (*ātāpa*) [from *tap* "to heat up, to hurt"]—austerity (*tāpas*), difficult austerity (*saṃtāpa*), suffering that causes stress. The [prefix] *ā* has the sense of extremely. Hence, they are **ardent** (***ātāpin***) because they

have extreme ordeal (*ātāpa*) as their practice. They are **clearly conscious** (*samprajānat*), i.e., know right (*samyak*) and well (*prabalam*), and are **mindful**, do not lose track of what they are focused on, **after putting away**, after they have turned away. Turned away from what? From **worldly covetousness and sadness**. There **covetousness** (*abhidhyā*) is thinking (*nitīraṇa*) you are your body when experiencing a sense of (*āhimukhyena*), "I am," "It is me." **Sadness** is cowed thought with an accompanying disagreeable feeling.

Similarly, they apply themselves to mindfulness of feelings to counteract a perverted view of happiness, to mindfulness of thoughts to counteract a perverted view of permanence, and mindfulness of dharmas to counteract a perverted view of self. They are **applications of mindfulnesses** (*smṛty-upasthāna*) because they apply themselves (*upasthīyate*) to being mindful of an ultimate marked by the absence of mindfulness and attention.

Based on [understanding the four **right** (*samyak*) **efforts** (*prahāṇa*)] as right efforts (*prahāṇāni*)[81] not going in the wrong direction (*aviparīta*), he says [the great vehicle of Bodhisattvas is] right effort (1) by not producing, and (2) by abandoning unwholesome dharmas not yet produced and [already] produced, and (3) by producing, and (4) multiplying wholesome dharmas not yet produced and [already] produced. You should understand that where the Lord says, **a Bodhisattva rouses his will, makes an effort, puts forth vigor, makes his thoughts tense, correctly exerts himself**, one statement [**rouses his will**] is about correct attention, two statements [**makes an effort** and **puts forth vigor**] are about not relaxing that attention, and two statements [**makes his thoughts tense** and **correctly exerts himself**] are about correct contemplation, respectively.

Based on [understanding] the four **feet of psychic power** (*ṛddhi-pāda*) as limbs for the accomplishment (*samṛddhi*) of many good qualities, he says [the great vehicle of Bodhisattvas is] desire-to-do, vigor, **thought, and exploration**—that are endowed with meditative **stabilizations**

with the formative force to abandon (*prahāṇa*) [cankers].[82] There **desire-to-do** (***chanda***) is wanting to [eliminate the cankers]. **Meditative stabilization** is single-pointed thought. With that there is the formative force for eliminating cankers—its formative force. It has eight facets: desire-to-do, effort, faith, pliancy, recollection, introspection, intention, and equanimity. It is **endowed** with those because they go with it. What is it? A **leg**—in the sense of limb—of the psychic power. [Bodhisattvas] **develop** (***bhāvayati***) [those legs], they get used to developing them, exercise them widely. Further, [that they develop them means] they get a facility at exercise, or are steady in exercise, or are not stuck because of a load of cankers. Again, Ābhidharmikas say meditation (*bhāvanā*) is subdivided into four: the three—small, middling, and big, and meditation that results in a non-artificial resulting separation that is the final outcome. Just that results in happiness in this life. Hence others (*apare*) say "it is subdivided into four." [Understand] *vibhāvanā* ("meditation," "annihilation") [as follows]: meditation (*bhāvanā*) is purification of the body, meditation is certainty about morality, meditation is the elimination of mental ill will, meditation is resorting to wisdom.

[The Lord says, **Bodhisattvas who course in perfect wisdom develop the four feet of psychic power . . . based upon detachment, dispassion, and cessation, dedicated to self-surrender**. The feet of psychic power] **based upon detachment** (*viveka*) accompany the first concentration because it is detached from (*vivikta*) [happiness associated with] sense pleasure (*kāma*), etc.; those **based upon dispassion** (*virāga*) accompany the second concentration because it is free from (*virāgatva*) discursive thought, etc.; those **based upon cessation** accompany the third concentration because the state free from rapture (*prīti*) has ceased (*niruddha*) there; and those **dedicated to self-surrender** accompany the fourth concentration and formless absorptions because [100] **self-surrender** is as much repudiation as is possible before knowledge particulars are abandoned.[83]

Again, **detachment** is when they have destroyed [bad] proclivities (*anuśaya*), **dispassion** when they have become dispassionate about obsessions (*paryavasthāna*), **cessation** when they have cut the fetters (*saṃyojana*), and **self-surrender** when they have abandoned all appropriation. Again the Ābhidharmikas say that with **detachment** they are detached from the elements, with **dispassion** they are free from cankers, with **cessation** there is the cessation of all action, and with **self-surrender** they surrender bases (*vastu*), and that all these words speak just about nirvāṇa.

Again, indeed, you should understand the four statements [that the feet of psychic power are] **based on detachment**, etc., in relation to the path of seeing that is a fourfold antidote to the four object and subject conceptualizations. There [the path of seeing with **feet of psychic power based on**] **detachment** counteracts the first object conceptualization because it detaches the **defilement** side from the purification side by eliminating it; [the path of seeing with **feet of psychic power based on**] **dispassion** counteracts the second object conceptualization because it is free from (*vairāgyāt*) the desire to do wholesome dharmas; [the path of seeing with **feet of psychic power based on**] **cessation** counteracts the first subject conceptualization because it totally causes to cease, in the sense of abandon, an independent self as subject; and [the path of seeing with **feet of psychic power based on**] **self-surrender** counteracts the second subject conceptualization because it abandons the different grounds onto which a self is labeled—the skandhas, etc., as correct means of knowledge.[84] [The feet are] **based on** [detachment, etc., because the feet] operate through the power of the objective support and basis [of the perfection of wisdom marked by such detachment, etc. The perfections of wisdom based on such feet are] **dedicated to self-surrender**, i.e., abandoning, because that defines their final destination.

[He says the great vehicle of the Bodhisattva is the] **faith, vigor, mindfulness, stabilization, and wisdom** that

are the dominants (*indriya*) that govern [the production of the path]; that it is those same [five] powers when [faith, etc., is so strong it is] uncrushable; that it is **the mindfulness, examination of dharmas, vigor, joy, pliability, stabilization, and equanimity that are the seven limbs of enlightenment** in the sense of limbs of the path of seeing; **the right view, right intention, right speech, right conduct, right livelihood, right effort, right mindfulness, and right stabilization that are the eightfold path** in the sense of a path that gives you the city of nirvāṇa; **the emptiness, signless, and wishless doors to deliverance** that bring together the four noble truths; **knowledge of suffering, origination, cessation, path, knowledge of extinction, knowledge of nonproduction of dharma, subsequent knowledge, knowledge of conventions, knowledge of mastery, and literal[85] knowledge** that cover all the knowable; the **"I shall come to fully understand," "I fully understand," and "I have fully understood"** dominants that systematize the paths of seeing, meditation, and no more learning; **the [three] meditative stabilizations (1) with thought applied and discursive, (2) without thought applied but with only discursive thought, and (3) without either applied or discursive thought**, that they surmount by branches. [101] [He says the great vehicle of the Bodhisattva is] **the recollection of Buddha, Dharma, Saṅgha, morality, renunciation, the gods, agitation, death, the makeup of the body, and breathing in and out**, in the sense that these are the support, basis, and witness to turning aside, and in the sense [that they are the recollection of] the unreliability [of what you turn aside from], and being not forgetful of the inner objective support. There the support is the Three Jewels; the basis is morality and renunciation; the witnesses are the gods; it is unreliable because distress[86] and death [pervade the world]; and when you are mindful of the makeup of the body, and breathing in and out stop, you do not forget the inner objective support. [He says the great vehicle of the Bodhisattva is] **the concentrations, immeasurables,**

and formless absorptions that they surmount by branches and objective supports; **the eight deliverances** because he gives instruction on eight based on two that counteract obscuration to magical creation, one that counteracts mental creation defilement, four that abide in conformity with freedom, and one that abides in peace.[87] [He says the great vehicle of the Bodhisattva is] **the nine series of absorptions** that incorporate the extraordinary paths because through cessation absorption you obtain them; **the ten powers** that are knowledge of (1) what can be and what cannot be, (2) karmic results, (3) various elements, (4) various dispositions, (5) higher and higher faculties, (6) the way that leads everywhere, (7) [the defilement and purification of all] concentrations, deliverances, and absorptions, (8) knowledge that is a recollection of previous births, (9) knowledge of death and birth, and (10) knowledge of the extinction of outflows, because [these knowledges] step up to the aspects and true nature of all dharmas; **the four grounds of self-confidence** in the sense of a knowledge of paths that is not cowed; **the four analytical knowledges** in the sense of knowledge that reaches unobstructed to all the objects of analytic knowledge; and that it is the eighteen unentangled Buddha-dharmas that are unshared. These, from the mindfulnesses up to the unentangled dharmas, are called "path equipment" because they are systematized as the paths of seeing, etc.

About dhāraṇī ("mnemonic, retaining devices") equipment he says, **And again the dhāraṇī-doors are the great vehicle of the Bodhisattva. The syllable A, furthermore, is a door because [it is the first syllable of] the nonproduction (*anutpannatva*) of all dharmas; Ra is a door because [it is the first syllable of] freedom from dirt (*rajas*); Pa is a door** [102] **because [it is the first syllable of] the ultimate (*paramārtha*),"** etc. This is because these different syllables that act as triggering devices give an unrestricted memory that causes a demonstration of dharma for many eons. Recollection is indeed a retaining device (*dhāraṇī*) in the sense that it retains (*dhāraṇā*) words and meanings.

The levels equipment is subdivided into ten based on preparations (*parikarman*) particular to each of the ten Bodhisattva levels. Hence the Lord begins by bringing up Subhūti's second question, **As Subhūti has said, "How does a Bodhisattva become one who has set out in the great vehicle?"** He then says that coursing in the six perfections they pass on from level to level, without passing on. **And why?** Because no dharma whatsoever comes or goes. Which preparation dharmas, then, go with which level? [Maitreya] says,

> They attain the first level through ten preparations. [The Lord] asserts that the ten are intention, beneficial things, the same attitude of mind to beings, renunciation, serving friends, searching for the good dharma as objective support, always having the thought to leave, longing for the Buddha Bodies, demonstrating the dharma, and truthful speech. Know these are preparations because they do not apprehend an essential nature. [*Ornament* 1.48-50]

[The Lord] says, **A Bodhisattva, who proceeds on the first stage, should effect ten preparations. They are: Resolute intention, in a spirit of nonapprehension,** etc.

[Maitreya] says,

> [They attain the second through] morality, gratitude, patience, joy, great compassion, respect, hanging on the guru's words, and eighth, vigor for giving, etc. [*Ornament* 1.51]

[The Lord] says, **A Bodhisattva who is on the second level attends to eight dharmas. They are: purity of morality, gratitude and thankfulness, firm grounding in the power of patience, the experience of joy and zest, not forsaking beings and manifesting compassion, having respect and faith for the instructors, having reverence for the instructors through the fact that he identifies them with the Teacher, and searching for the perfections exclusively and**

entirely. There they have **gratitude (*kṛta-jñatā*)** because they are mindful (*janāti*) of what has been done [for them] (*kṛta*), and have **thankfulness (*kṛta-veditā*)** because [103] they do not belittle or despise even a little thing done [for them]. They **hang on the guru's words (*śuśrūṣeti*)** [have **respect and faith for the instructors**] because when their gurus give them instructions, they do not just want to hear what they have to say, they want to put it into practice.

> [They understand the third through] an absence of conceit that is fivefold: an insatiable desire to learn, disinterested giving of dharma, thorough purification of the Buddha-field, not being depressed about saṃsāra, and shame and embarrassment. [*Ornament* 1.52-53ab]

[The Lord] says, **Furthermore a Bodhisattva who is on the third level should stand in five dharmas. They are: An insatiable desire to learn much, but without settling down in the words**, etc.

> [They attain the fourth when] they dwell in the forest, have few desires, are content, resort to a strict regimen of asceticism, do not give up training, loathe sense pleasures, turn away, renounce all there is, are uncowed, and have no expectations. [*Ornament* 1.53cd-54]

The Lord says, **Furthermore a Bodhisattva who is on the fourth level should not abandon ten dharmas. They are: Dwelling in the forest, fewness of wishes, (*alpecchatā*), contentment**, etc. There, because they **have few desires (*alpecchatā*)** they do not want to get what they do not have; because they have **contentment** they do not try to get more than they have. He will say [*Large Sutra* 220], when teaching its marks, **His "fewness of wishes" consists in that the Bodhisattva does not produce a desire for enlightenment.** But what he intends is, "When motivated by self interest,"

because they do grasp it with the thought that it is a perfect state for the greater welfare of others.

> They attain the fifth level when they avoid these ten: intimacy, being jealous of family, places which invite crowds, praising themselves and disparaging others, the ten unwholesome action paths, conceit, arrogance, perverted views, doubt, and tolerance for cankers. [*Ornament* 1.55-6]

[104] He says, **A Bodhisattva who is on the fifth level should avoid ten dharmas. They are: Intimacy with householders and wandering mendicants**, etc.

> They reach the sixth level by [twelve preparations]. They perfect giving, morality, patience, vigor, concentration, and wisdom, they avoid thought with Listener and Rhinoceros longings and that is scared, they are not cowed by beggars, do not feel sad even when they have given everything away, and do not reject supplicants even when they are poor. [*Ornament* 1.57-8]

He says, **A Bodhisattva who is on the sixth level should fulfill six dharmas. They are the six perfections. Another six should be avoided. They are Listener-thought and Pratyekabuddha-thought**, etc.

> The twenty blemishes are when they seize on self, being, soul, person, annihilation, and permanence, are established in, have attachment to, and let their thoughts sink down onto a mark, cause, skandhas, elements, sense fields, and the three realms, when they settle down in views about the Three Jewels and morality, and when they argue about emptiness and refute it. Those who have removed these proceed to the seventh level. [*Ornament* 1.59-61]

He says, **Furthermore twenty dharmas do not become a Bodhisattva who is at the seventh level. They are belief in a self, a being, a living soul**, etc.

> And the twenty [seventh level preparations] are: They have knowledge that is the three doors to deliverance, have purified [the stain of taking] the three circles [as a basis], have compassion, and are not conceited. Dharmas are the same for them and they know the one principle. They know non-production and forbearance, and for them dharmas move as one. They destroy projection, reject discrimination, views, and cankers,[88] meditate calm abiding and are skilled in insight, have calmed thoughts, and have totally unobstructed knowledge. For them there is no ground for attachment, they go equally to other fields as they wish, and they show themselves everywhere. [*Ornament* 1.62-65]

[105] He says, **A Bodhisattva standing at the seventh level should fulfill twenty dharmas. They are penetration into emptiness, realization of the signless, understanding of the wishless, the threefold perfect purity, pity and compassion**, etc. There **threefold perfect purity** is as he will say [*Large Sutra* 223], **The Bodhisattva's "threefold perfect purity" is the perfect purity of the ten ways of wholesome action**. When they have fully completed development of them is what he intends. As has been said, "Just those ten ways of wholesome action, because they have fully purified [the stain of taking the three circles of doer, act of doing, and deed to be done as a basis], lead to full possession of all Buddhadharmas."

> [The Lord] proclaims that there are eight preparations [for the eighth level]: They know what all beings think, sport in direct knowledge, create a beautiful Buddhafield, tend to and contemplate the Buddha, have eye knowledge, purify the Jinafield, are firm in magical apparition, and appropriate existence at will. [*Ornament* 1.66-7]

He says, **Furthermore a Bodhisattva who is at the eighth level should fulfill eight dharmas. They are entrance into the thoughts of all beings**, etc., and, **He should fulfill another four dharmas**, etc. [The Lord] has divided them into

two sets of four to teach that either of the two are preparations for that level. There the first **Buddhafield** is the world as environment. Hence he will say [*Large Sutra* 223-24], **He has a vision of all Buddhafields and creates Buddhafields in accordance with what he has seen.** The second [Jīnafield] is the world as inhabitants. Hence he will say, **A Bodhisattva, a great being, purifies the Buddhafield** [106] **by purifying the thought of all beings.** There **magical apparition** stabilization is [the apparitional state that Bodhisattvas enter into when they take compassionate rebirth]. As he will say, **This meditative stabilization in which a Bodhisattva, a great being, is "continually absorbed" comes about as a [long-lasting] karmic result.** And, it is **the meditative stabilization that does not weaken until death**, that is found here and there in the text.

> They make infinite prayers, know the languages of gods, etc., are like a river of inspired utterances, make the supreme descent into a womb, and have the excellence of family, descent, lineage, retinue, birth, leaving home, bodhi tree, and perfection of qualities. [*Ornament* 1.68-9]

He says, **Furthermore a Bodhisattva who is on the ninth level should fulfill twelve dharmas. They are: the acquisition of infinite prayers, knowledge of the speech of the gods**, etc. There they have **excellence of lineage** [they **accomplish the clan**]. As he will say [*Large Sutra* 224], **He has "an excellent lineage" because he is in the lineage from which former Bodhisattvas come.**

Having placed that there, the *Ārya-sāgaramati Sūtra* proclaims that [Bodhisattvas] "pass beyond the lineage."[89] [And the Lord, at *Large Sutra* 224] says, **Furthermore, Subhūti, a Bodhisattva, a great being, of the tenth level is verily** (*param*) **to be called a Tathāgata.** He has in mind that they have completed all the Buddhadharmas such as the ten powers obtained by a right and perfect Buddha. Other schools (*nikāya*) also say that they should be called

Tathāgatas but not right and perfect Buddhas. Thus [Maitreya] says, [107]

> [When Bodhisattvas], having passed beyond nine levels, stand because of their knowledge at the Buddha level, you should know it is the Bodhisattva's tenth level. [*Ornament* 1.70]

Those nine levels are the Lineage level that is the mark of those in the Listener, etc., lineage; the Eighth level of Candidates for the first result; the Seeing level of Stream-enterers; the Refinement level of Once-returners; the Desireless level of Nonreturners; and the Kṛtavī ("Those who have done the work to be done") level of Arhats. By Listener level is intended a presentation of a particular one of the three vehicles. It is a locution for the presentation of levels in the sense of the aforementioned Listener and Pratyekabuddha vehicles. The "Pratyekabuddha level" is the level of the Rhinoceros-like and Assembly-worker Pratyekabuddhas. The Bodhisattva level is just the aforementioned nine.[90] Therefore the Lord says, **When the Bodhisattva, coursing through skill in means in all the perfections**, up to, **the unentangled Buddhadharmas, having passed beyond the Lineage level**, up to, **the Bodhisattva level, is established on the Buddha level—this is the tenth level of a Bodhisattva, a great being**. I have not explained the teaching of the marks of intention, etc.—these dharmas that purify the levels—about which the Lord has given advice, because it is in the *Sūtra*. Subhūti says, **Lord, what is a Bodhisattva's preparation of "resolute intention?"** based on that.

[Maitreya] has explained levels equipment. He now has to explain antidote equipment so he says,

> You should understand eight sorts of antidote to calm eight object and subject conceptualizations on the paths of seeing and repeated practice. [*Ornament* 1.71]

[108] There these eight conceptualizations are as follows: First, the state hostile to the path of seeing is divided into four conceptualizations—two object conceptualizations based on mere bases and antidotes, as well as two subject conceptualizations based on a material and nominal person; and the state hostile to the path of meditation is also divided into four conceptualizations—two object conceptualizations based on the aspects (*ākāra*) of mere bases and based on antidotes, as well as two subject conceptualizations based on a label for all noble persons and on a causal sign for that label. Thus are the eight conceptualizations of the three realms. About them, therefore, in responding to Subhūti's third question ["From where does the great vehicle that moves forward when the practice of wisdom and compassion do not cancel each other out depart?"] the Lord says, **As again, Subhūti, you say, "From where will that vehicle go forth?" It will go forth from what belongs to the triple world. Where the knowledge of all aspects is, there it will come to a stand. And that again in consequence of nonduality. And why?** Because the great vehicle and the knowledge of all aspects are not conjoined or disjoined, etc. There, based on what counteracts the first object conceptualization at the path of seeing, he negates wishing for unmarked dharmas to go forth because a going forth is impossible for the dharma element, suchness, and the reality limit, the space element, forsaking element, and the dispassion element, nonproduction and nonstopping, and the skandhas, elements, and sense fields. **And why? Because the form skandha**, etc., **is empty of the form skandha**, etc. **And why?** He says that their emptiness does not go forth from the three realms or come to a stand in the knowledge of all aspects. He says that a dream, mirage, illusion, echo, image, reflection, village of the Gandharvas, and magical creation do not do so either. **And why?** Because their own-being does not go forth from the three realms or come to a stand in the knowledge of all aspects. **And why?** Because their own-being is empty of that.

Based on what counteracts the second object conceptualization at the path of seeing he says that the perfections as before [do not go forth from the three realms or come to a stand in the knowledge of all aspects]. **And why**? Because their own-being as before [does not go forth, etc.]. [109] **And why**? Because their own-being is empty of that. And so with all the emptinesses, the wings to enlightenment, the powers, up to, the unentangled dharmas as before [do not go forth, etc]. **And why**? Because their own-beings as before [do not go forth, etc.]. **And why**? Because their own-being is empty of that.

Based on what counteracts the first subject conceptualization at the path of seeing he says Arhats, Pratyekabuddhas, Bodhisattvas, and right and perfect Buddhas as before [do not go forth, etc.]. **And why**? Because [like dreams, etc.,] they are empty of those [and as such do not go forth]. **And why**? Because their emptiness as before [does not go forth, etc.]. **And why**? Because their own-being is empty of that [emptiness]. Similarly, [they do not, having gone forth, stand in results] because the own-being of the result of a Stream-enterer, etc., of a Pratyekabuddha's awakening, and of the knowledge of all aspects is empty of that.

Based on what counteracts the second subject conceptualization at the path of seeing he says a word, sign, agreed symbol, and conventional expression concept [i.e., representation] (*prajñapti*) as above [do not go forth, etc.]. **And why**? Because [like dreams, etc.,] they are empty of those [and do not go forth, etc.]. **And why**? Because their emptiness, etc., as before. **And why**? Because their own-being is empty of that. Similarly with nonproduction, nonstopping, nondefilement, nonpurity, and ineffectiveness [they do not, having gone forth, stand in results] because their own-being is empty of that.

There "discrimination" (*saṃjñā*), "form," "feeling," etc., is word (*nāma*) as representation; "form is what is marked as easily breakable, seeable" [i.e., a shape or color

on which basis the larger category of form skandha, etc., is constructed] is sign as representation; a sound [made by] beings, differentiated as it is through the root and secondary suffixes that are the origin of its production,[91] and known to be a symbol, is agreed symbol as representation. All these three are conventional expression as representation. Here such things are mere conventions because they are empty of ultimate reality.

Based on what counteracts the first object conceptualization at the path of meditation, in responding to Subhūti's fourth question ["As what is undivided wisdom and compassion able to do what it does?"], the Lord says, **As again Subhūti has said, "Where will [the great vehicle that moves forward when the practice of wisdom and compassion do not cancel each other out] come to a halt (*sthāsyati*)?" It will not come to a halt anywhere. And why? Because all dharmas have no stand (*asthita*). But that vehicle will stand (*sthāna*) by way of not taking its stand anywhere.** Thus starting from here the Lord negates that the great vehicle either comes to a halt, or does not come to a halt, just as the dharma element, nonproduction, nonstopping, nondefilement, nonpurity, and ineffectiveness do not. **And why?** Because they are empty of those. **And why?** Because their emptiness neither halts nor does not halt. **And why?** [110] Because their own-being is empty of that. There when it halts (*sthānam*) it does not halt in any particular place (*na pratiṣṭhānam*) and hence does not halt (*asthānam*), [i.e.,] is the [pervasive] dharma element.[92] Because [the great vehicle] does have (*yoga*) its halting (*sthānena*), **it will stand by way of not taking a stand anywhere (*asthāna-yogena*).**

Based on what counteracts the second object conceptualization at the path of meditation, in responding to Subhūti's fifth question ["What moves forward when the practice of wisdom and compassion do not cancel each other out?"], the Lord says, **As Subhūti has also said, "Who will go forth by means of this vehicle?" No one will go**

forth by means of that vehicle. And why? Because that vehicle, and he who would go forth[93]**—all these dharmas do not exist. Since all these dharmas do not exist, which dharma could go forth by means of which dharma? And why?** Because you cannot get at a self, being, living soul, etc., on account of the fact that they are absolutely pure. Here he says they are **absolutely pure** to teach the signlessness of what is yet to be done on the path of meditation. Similarly with the dharma element, etc., the skandhas, etc., up to, the unentangled dharmas, [they do not go forth] because you cannot get at them [because they are absolutely pure]. **What do you not get at such that they are not gotten at?** At the own-being of each. **And why** [do you not get at that]? You do not get at that **because, Subhūti, you do not get at the dharma element**, etc., you do not get at them all, up to, **the unentangled dharmas**.

Based on what counteracts the first subject conceptualization at the path of meditation the Lord says, **you cannot get at a Stream-enterer**, etc., up to, **a right and perfect Buddha** on account of the fact that they are absolutely pure. **What do you not get at such that they are not gotten at?** At the own-being of each. **And why** [do you not get at that]? You do not get at that **because, Subhūti, you do not get at a Stream-enterer**, etc., you do not get at them all, up to, **a right and perfect Buddha**.

What does he mean? In that the force of knowledge gives form to a knowable, the stream of the own-being of the Buddhas, etc., becomes accessible as an object to the knowledge of things as they are. Hence [all things are contingent on a labeling knowledge and in that sense have no own-being and] are in a state where they cannot be gotten at. Were it otherwise, he would be saying that they cannot be gotten at because they do not exist.

Based on what counteracts the second subject conceptualization at the path of meditation the Lord says, **you cannot get at a result of Stream-enterer**, etc., you cannot get at the ten Joyful, etc., levels, you cannot get at the Bright

Insight, Lineage, Eighth, Seeing, Refinement, Desireless, Kṛtavī, and Pratyekabuddha levels; you cannot get at any result of a path or at any path that gives a result—at any causal-sign onto which noble persons might be labeled.

There the dharmas of compassion, etc., are called *saṃbhāra* ("equipment" "accumulation") because they are things (*bhāvārtha*) for fully bringing about (*samudāgama*) enlightenment.

Going Forth Practice

He has explained equipment practice and now has to explain going forth practice. It is further subdivided into eight, from going forth to the aim, up to going forth over the paths. Therefore [Maitreya] says,

> You should know eight going forth practices: going forth to the aim, sameness, welfare of beings, and spontaneity, going forth beyond extremes, going forth marked by attainment, going forth to the knowledge of all aspects, and that ranges over the paths. [*Ornament* 1.72-3]

There [the great vehicle] goes forth to a triple aim: it goes forth to the [thought that puts all beings] highest, to abandonment, and to realization. Because the discussion is about [the final stages of the practice of the great vehicle that] goes forth to the [thought that puts all beings] highest, because [the discussion up to here has been about] those three greatnesses of that [great vehicle]—the greatness of armor practice starting from [*Large Sutra* 175], "[A Bodhisattva is called a great being because] that being is armed with the great armor," the greatness of setting-out practice starting from [*Large Sutra* 180], "[A Bodhisattva] has set out in the great vehicle, has mounted on the great vehicle," and the greatness of equipment practice starting from [*Large Sutra* 185], "What is the reason that you call a Bodhisattva 'armed

with a great armor?'"[94] therefore it is correct that [the explanation of the final stages of] the practice [of the great vehicle that] goes forth [to the goal] starts from here.

The venerable Subhūti, indicating (*uddeśa*) going forth practice, says, **Lord, you have called this great vehicle a "great vehicle." Surpassing the world with its gods, humans, and titans, that vehicle will go forth.** [The Lord] says about just what Subhūti has indicated, **This great vehicle of the Bodhisattva, the great being [consists in the six perfections, etc.].**" He accepts that [the final stage of the practice of] the great vehicle that goes forth [to the goal] in accord with the aims, is the six perfections, all dhāraṇīs and concentration doors, [112] all the emptinesses, [the thirty seven dharmas in] the wings of enlightenment, up to, the unentangled Buddhadharmas [understood from the perspective of their unfindable, ultimate nature]. Starting from there, [Śāriputra][95] says, **When again Subhūti has said: "Surpassing the world with its gods, humans, and titans, that vehicle will go forth." If the world of sense desire was suchness, not-falseness, unaltered suchness, if it was the unperverted, truly real, true reality, if it was that which is as it really is, permanent, stable, eternal, if it was something that had become unchangeable, if it were not non-existent,[96] then that great vehicle would not go forth.** The first, fourth, and seventh word ***yathāvat*** (**that which is as it really is**) are based on objective support, what has the objective support, and both, and the first two words after the first two explain the first two [i.e., **not falseness and unaltered** explain suchness, and **truly real and true reality** explain unperverted]. Then there are three words [**permanent, stable, eternal**] based on just those three. Thus you should understand the eleventh word ***aviparīta-dharmībhāva*** (**something that has become unchangeable**) from just these objective support, etc., going forth in sameness [i.e., without changing from one state to another]. **But because the world of sense desire has been constructed** by ignorance that imagines the unreal, **fabricated from fictions** by conditions

that bring it about, **and is feigned** in the sense that craving, attachment, and becoming are the forces that bring it about, **therefore this great vehicle will go forth after having surpassed the world with its gods, humans, and asuras.**

What does he mean? A great vehicle just merely established [as a convention] in the world [and lacking any essential reality] results in an awakening to [the world] as it is, because bondage is from settling on that [world as essentially real]. Otherwise, cultivating the great vehicle to counteract [the world] would be purposeless. Similarly in what follows as well you should assert that you deny that the great vehicle would go forth from the Form and Formless realms, the skandhas, etc., the dharma element and reality limit, and the six perfections, up to, the unentangled Buddhadharmas were they to exist [as unchangeable], and accept that the great vehicle does go forth because they do not exist [in that way].

About going forth to abandonment he says of Lineage level dharmas, Eighth level dharmas, up to, Buddha level dharmas, of Lineage level persons, up to, right and perfect Buddhas, as before [that were they to exist as unchangeable, the great vehicle would not go forth, but, because they do not exist in that way, therefore it does go forth having surpassed] the world with its gods, humans, and asuras.

About going forth to attainment he says of all productions of the thought, from the first, up to the production of the thought on the terrace of enlightenment, as before [that were they to exist as unchangeable, the great vehicle would not go forth, but because they do not exist in that way, therefore it does go forth having surpassed the world]. [113] He says the same of adamantine cognition, and he says the same of the thirty-two marks of a great person in the great vehicle that goes forth to eliminating all residual impressions and connected cankers and to attainment of the knowledge of all aspects. He says of the Tathāgata, Arhat, right and perfect Buddha when the Buddhas outshine with splendor and majesty the world with its gods, humans, and

asuras [that were they to exist as unchangeable, the great vehicle would not go forth, but because they do not exist in that way, therefore it does go forth having surpassed the world]. He says of the voice that has sixty special qualities when Buddhas irradiate world systems as numerous as the sands of the river Gaṅgā with the light of their bodies, as before [that were it to exist as unchangeable, the great vehicle would not go forth, but because it does not exist in that way, therefore it does go forth having surpassed the world].

Buddhas make their voice known through infinite, countless, world systems in each of the ten directions. Their **voice that has sixty special qualities** is *bauddhī vāk* ("the speech of a Buddha"). What are those qualities? [In his commentary on the *Mahāyāna Sūtra Ornament*] the master Asaṅga says the speech is:[97]

> (1) moist because it firms up the wholesome roots of the mass of beings, (2) pleasant because it is a joy to contact in the here and now, (3) charming because it is about goodness, (4) captivating because of clear articulation, (5) pure because it is the unsurpassed, extraordinary subsequent attainment, (6) immaculate because it is free from all cankers, [bad] proclivities (*anuśaya*), and residual impressions, (7) clearly illuminating because the words and syllables are heard, (8) modulated because it has the quality of strength to overcome all ill-thought-out non-Buddhist prejudice, (9) worth listening to because it comes forth from practice, (10) impervious because it is not stymied by anybody else's arguments, (11) low and sweet in tone because it is stimulating, (12) subdued because it counteracts attachment, (13) not harsh because it gently imparts training, (14) not violent (*aparuṣā*) because it teaches that transcending that is perfect renunciation, (15) tamed because it teaches the discipline of the three vehicles, (16) pleasing to the ear because it counteracts distraction, (17) physically refreshing because it makes you collect your thoughts, (18) mentally exciting because it carries with it joyfulness of special insight, (19) satisfying to the

heart because it gets rid of doubt, (20) producer of joy and happiness because it removes mistakes and uncertainty, (21) without an edge because it does not make you feel sorry when you practice, (22) worth fully understanding because it is a basis for perfect knowledge arisen from listening, (23) worth reflecting on because it is a basis for perfect knowledge arisen from thinking, (24) clear because it is not a dharma set forth by a tight-fisted teacher, (25) worth loving because those who have reached their own goal love it, (26) worth delighting in because those who have not reached their own goal delight in it, (27) worth making fully known because it perfectly teaches the inconceivable dharmas, (28) worth causing reflection [114] because it perfectly teaches the inconceivable dharmas, (29) logical because it does not contradict valid cognition, (30) relevant because it teaches trainees what they seek, (31) without repetition because it is not to no avail, (32) a lion's roar because of frightening all the non-Buddhist communities, (33) an elephant's bellow because it is expansive, (34) a peal of thunder because it is deep, (35) a dragon lord's (*nāgendra*) speech (*ruta*) because it is worth keeping, (36) music of the celestials (*kinnara*) because it is sweet, (37) the sound of the cry (*svara-ruta-ravita*) of the cuckoo because it is sharp and reverberating, (38) the sound of the voice (*svara-ruta-ravita*) of Brahmā because it carries far, (39) the sound of the cry of the *jīvaṃ-jīvaka* [a creature with a bird's body and human shoulders and head] because it is an auspicious omen preceding all spiritual achievement.

There the word *svara* ("sound, call") means a sound (*dhvani*) marked by conveying a particular significance (*artha*); the word *ruta* ("word, speech") means agreed symbol (*saṃketa*) for this or that; and the word *ravita* ("reverberation") is for the sound (*nāda*) of the word that is an agreed symbol.

[The Buddhas speech] is (40) the mellifluous voice (*nirghoṣa*) of the lord of gods because it is not something you want to

get away from, (41) the beat of a drum because it precedes victory over all Māras and opponents, (42) not overblown because it is not praise that spoils, (43) not understated because it is not censure that spoils, (44) with every word syntactically correct because it follows in every respect the rules (*lakṣaṇa*) in all the grammars, (45) free of wrong usage because forgetfulness does not occasion those words, (46) not wanting because at all times it serves the needs of disciples, (47) not base because it is not contingent on gifts and services, (48) not miserable because there is nothing in it to criticize, (49) joyful because it is free from sadness, (50) comprehensive because expertise in all areas of knowledge comes from it, (51) without strife because it accomplishes all the needs of living beings, (52) fluent because it is without hiatuses, (53) playful because it comes in various figurations, (54) completes all sounds because one sound is set up as different words in different languages (*eka-svarāneka-śabda-vijñapti*), (55) satisfies all senses because one [sense] object is set up as the different [sense] objects (*ekānekārtha-vijñapti*), (56) is blameless because things are what it asserts them to be, (57) does not equivocate because it is right there on time, (58) is not inconsidered because it is unrushed, (59) carries over the entire assembly because those far and near in the assembly [115] can hear it equally, and (60) is completely endowed with excellence because it turns all ordinary things into examples for dharma.

[Further, the Lord] denies that the twelve-spoked wheel of the dharma with its three revolutions exists [as unchangeable], and accepts that it does not exist [in that way] thereby saying that the Tathāgata turns the wheel of the dharma that has not been turned. There, there are three revolutions: "Suffering is the truth for nobles." "It has to be comprehended." "It is comprehended," etc. There are twelve spokes because eye, knowledge, understanding, and intelligence develop for each of just these [three revolutions]. Thus because the three and the twelve apply equally

to each truth they say [the wheel] has three turnings and twelve spokes. There "eye" is the Buddha eye, "knowledge" (*jñāna*) nonconceptual knowledge, understanding (*vidyā*) understanding when there is no more learning, and intelligence (*buddhi*) the knowledge of all aspects.[98]

He denies that **the beings for whose sake [the Tathāgata] has turned the wheel** exist [as unchangeable], and accepts that they do not exist [in that way], thereby saying that [the Tathāgata] leads beings of the three time periods into a nirvāṇa that leaves nothing behind. [As it says in the *Sūtra*],[99]

> Subhūti: Lord, what is existence, and what is nonexistence?
> The Lord: Subhūti, duality is existence, and nonduality is nonexistence.

About going forth to sameness [Śāriputra] says, **As, Subhūti, you have said, "the same as space is this vehicle."** He denies, using the example of space, that the great vehicle gives any indication of direction, because, since it has no limit that could be a sign making known a direction, it is pervasive; he denies that it is form—that it is long or short, etc., in shape, or is blue or yellow, etc., in color, or that it is one of the three time periods, because it has no form; he denies that it decreases or increases because its mark is unchanging; he denies that it is defilement or purification because it is marked by an immaculate essential nature; and denies its **production, stopping, stability, instability, or alteration of stability**. There **production** is when something that was not is; **stopping** when something that has been does not go on; ***sthiti*** ("stability," "something continuous") is a connected series in which there are similar things, ***viṣṭhiti*** ("instability," "something discontinuous") is that [connected series] in which there are dissimilar things; and **alteration of stability** is a connected series that has started up anew[100] as something else. He denies that the great vehicle is **wholesome, unwholesome, or neutral** because its

nature is unconnected with [116] motivation (*samutthāna*); that it is **seen, heard, known, or discerned** because it is beyond sense objects; and that it is **worth knowing, worth fully knowing, and worth comprehending**. There all-knowledge is **worth knowing** because [Bodhisattvas] survey it with knowledge and vision and transcend it; that knowledge of paths is **worth fully knowing** (*ājñeya*) because they have to know it right up to (*ā*) Buddhahood; and that the knowledge of all aspects is **worth comprehending** (*parijñeya*) because it is something that they have to know totally (*sarvataḥ*). [He denies all three] because the great vehicle is not cut into parts [and hence could not be a vehicle for those three knowledges].[101] He denies that the great vehicle is to be realized, forsaken, made manifest, or developed because notions of entering into [suffering] and turning away [from suffering] are excluded from it; he denies that results of karma (*vipāka*) or [the causes] of that dharma [have anything to do with it] because in it the connection between cause and effect is stopped; and he denies that it is included in Desire Realm, etc., because it is unconnected with those three worlds. He denies that in the great vehicle, as in space, there is a first production of the thought, up to, a tenth production of the thought, because it is not marked by representation; that there is a Bright Insight level, up to, Kṛtavī level, because it is not marked by supports; and that there is a result of Stream-enterer, etc., up to, Listener, Pratyekabuddha, and Buddha level, because it is not marked by the supported. He denies that the great vehicle is, or is the opposite of, material, definable, resisting, or conjoined; permanent, at ease, self, or not calm; not empty, with sign, or with wish; that it is, or is the opposite of, isolated or light, because it is without any notion of opposites. He denies that there is seizing (*labdhi*) or apprehending (*upalabdhi*) in it, because it does not settle on [anything, or on] a feature [that gives a better grasp of anything], respectively; and he denies there is utterance or pronouncement[102] in it, because it is without any notion of own or other. There an **utterance**

(*vyāhāra*) is knowledge that causes personal progress, because [a person] speaks because of this (*vyāharaty anena*); a **pronouncement** (*pravyāhāra*) is a statement that causes the progress of others, because it is an utterance (*vyāhāra*) for others (*paraṃ prati*).

About going forth for the welfare of beings [Śāriputra] says, **Again, as Subhūti, you have said, "as in space, so in this great vehicle there is room for immeasurable, incalculable, and innumerable beings."** [117] Thus he says that **in the great vehicle there is room for immeasurable, incalculable, and innumerable beings** (*sattva*) because of the nonbeingness (*asattā*) of beings, space, and the great vehicle. [That is, the great vehicle is the nonconceptual practice of an innumerable emptiness that is the ultimate nature of beings, powered by a concern for their welfare.] **And why? Because beings, space, and the great vehicle are not gotten at.** In this way he reveals the [nonconceptual] path systematizing the nonapprehending aspects as the cause of going forth for the welfare of beings. And [this] path systematizes ten Bodhisattva levels. Hence he says, **there is room for** the aforementioned **beings in the great vehicle** because of the nonbeingness of beings, space, and the great vehicle that are **immeasurable. And why? Because beings, etc., are not gotten at**, because, at the first level, the path of seeing has no conceptualization of beings, etc., as object.

Further, **there is room for** the aforementioned **beings** right there [in the great vehicle] because of the nonbeingness of beings, space, and the great vehicle that are **incalculable. And why? Because beings, etc., are not gotten at,** because, at the second level, where the small small path eliminates the big big conceptualization, beings, etc., are not apprehended.

Further, **there is room for** the aforementioned **beings** right there because of the nonbeingness of the world of beings, of the dharma element, of space, and the great vehicle that are **innumerable. And why? Because beings, etc., are**

not gotten at, because, at the third level, the middling small path that counteracts the middling big conceptualization eliminates them.

Further, **there is room for** the aforementioned **beings** right there because of the nonbeingness of all dharmas because of the nonbeingness of beings, of Tathāgatas, of space, and the great vehicle, and of the unconditioned that are **immeasurable, incalculable, and innumerable. And why**? As before [because beings, etc., are not gotten at], because, at the fourth level, the big small path that counteracts the small big conceptualization does not see them.

Further, **there is room** and all that because of the nonbeingness of self, being, person, etc., of the reality limit, and of space, and the great vehicle that are **immeasurable, incalculable, and innumerable. And why**? As before [because beings, etc., are not gotten at], because, at the fifth level, the small middling path that counteracts the big middling conceptualization does not get at them.

Further, **there is room** and all that because of the nonbeingness of self, etc., of the unthinkable element, of the form skandha, etc., and of space and the great vehicle that are **immeasurable, incalculable, and innumerable. And why**? As before, because, at the sixth level, the middling middling path that [118] counteracts the middling middling conceptualization does not get at them.

Further, **there is room** and all that because of the nonbeingness of all dharmas—of self, etc., eyes, etc., space and the great vehicle that are **immeasurable, incalculable, and innumerable. And why**? As before, because, at the seventh level, the big middling path that counteracts the small middling conceptualization does not get at them.

Further, **there is room** and all that because of the nonbeingness of all dharmas—of self, etc., the perfection of giving, etc., space and the great vehicle that are **immeasurable, incalculable, and innumerable. And why**? As before, because, at the eighth level, the small big path that

counteracts the big small conceptualization does not get at them.

Further, **there is room** and all that because of the nonbeingness of all dharmas—self, etc., all emptinesses, the thirty-seven dharmas in the wings of enlightenment, up to, the unentangled dharmas, the Lineage level, etc., Stream-enterer, etc., Listener and Pratyekabuddha, Tathāgata, knowledge of all aspects, space and the great vehicle that are **immeasurable, incalculable, and innumerable. And why?** As before, because, at the ninth level, the middling big path that counteracts the middling small conceptualization does not get at them.

Further, he says that just as in nirvāṇa, just as in space, so also in the great vehicle **there is room for** the aforementioned **beings**, because at the tenth level you label a big big path that counteracts a small small conceptualization, like space, to a mere separation from [cloud-like] knowledge obscuration.

[The Lord] has also given a presentation like this in another sūtra, [*Teaching the Unthinkable Secret Sūtra* (*Acintya-guhya-nirdeśa Sūtra*), where he says],

> Śāntamati, the more Bodhisattvas approach unsurpassed, right and perfect enlightenment, the more they ripen immeasurable, incalculable, and innumerable beings.

About going forth to spontaneity [Śāriputra] says, **Again, as Subhūti has said, "of this great vehicle no departure, arrival, or abiding can be seen." And why? Because all dharmas do not move about**. Thus he accepts spontaneous going forth where there is no departure, arrival, or abiding. **And why? Because dharmas do not move about**. And why? [In response], in order to teach going forth to spontaneity, he denies [119] the departure, arrival, or abiding of the form skandha, etc., eyes, etc., the six earth, etc., elements, the dharma element, suchness, the reality limit, the unthinkable element, the perfections, the wings of

enlightenment, the powers, up to, the unentangled Buddhadharmas, right and perfect enlightenment, and the unconditioned, [all of which are] marked by having original suchness for their own-being.

About going forth beyond extremes [Śāriputra] says, **Again, as Subhūti has said, "of this great vehicle no initial limit is gotten at, no final limit, no middle. Since it is self-identical in the three periods of time, it is called 'a great vehicle.'"** Thus he accepts a going forth beyond extremes, self-identical in the three times. **And why?** He says that the [three] times, their sameness, the great vehicle, and the Bodhisattva are empty of those natures (*ātmanā*), and denies that emptiness is one, up to, ten in number. He says that in the great vehicle you cannot apprehend same or not same, greed or nongreed, hate or nonhate, delusion or nondelusion, conceit or nonconceit, up to, wholesome or unwholesome, with or without outflows, with or without blemish, with or without cankers, ordinary or extraordinary, defiling or purification, saṃsāra or nirvāṇa; permanent, pleasure, self, and calm or their opposites, and the Desire Realm, etc., or the transcending of them. **And why? Because the own-being of all that cannot be apprehended.**

He says that past form, etc., is empty of past form, etc. **And why? Because when very emptiness cannot be gotten at in emptiness** it is impossible to get at past form, etc. He says that since the three periods of time are the same you cannot get at any of the perfections in their initial limit, etc. **And why? Because when very sameness cannot be gotten at in sameness** it is impossible to get at a past perfection, etc. So too should you explain the applications of mindfulness, up to, the unentangled Buddhadharmas. So too with a common person, up to, a Tathāgata—you cannot get at them in their initial limit, etc. **And why? On account of the fact that no living being is gotten at.** [And he concludes by saying,] **This, Subhūti, is the great vehicle of a Bodhisattva, of a great being, on account of the sameness of the three periods of time. Having stood firmly therein, the**

Bodhisattva, surpassing the world with its gods, humans, and titans, will go forth to [120] **the knowledge of all aspects.**

About going forth to attainment (*prāpti*)[103] [the Lord] says, **Having trained in this [surpassing great vehicle], past, future, and present Bodhisattvas, great beings, have reached (*anuprāptā*) the knowledge of all aspects, will reach it, do reach it.** Thus he presents going forth to attainment. To teach attainment he describes a great vehicle in agreement with the perfection of wisdom that is the cause of attainment of the realizations of all noble persons. To teach complete attainment he describes an attainment where **all dharmas are comprehended in perfect wisdom and come together therein. And why?** Because in the great vehicle, the perfections, etc., form skandha, etc., wings of enlightenment, up to, unentangled Buddhadharmas, up to, the nirvāṇa element—all dharmas **are neither conjoined nor disjoined, they are immaterial, undefinable, nonresisting, with one mark only, i.e., no mark.** Thus, to teach that attainment is in a state beyond extremes,[104] intending a practice of perfect wisdom that is included inside the great vehicle, he gives a discourse on going forth to the attainment of realization that explains how the great vehicle is in agreement with the perfection of wisdom. **And why? Because** by giving a discourse on attainment where the great vehicle and the perfection of wisdom, etc., up to, all dharmas are not two nor divided, he has given a description of the great vehicle that is in agreement.

There you should understand that [Bodhisattvas] go forth to an attainment marked by the negation of three things. The three negations are negation of attained, attainer, and a connection between the two.

[Śāriputra asks a series of questions (*Large Sutra* 245-254) arising from Subhūti's explanation of perfection of wisdom at *Large Sutra* 244.] He says,

> For what reason, venerable Subhūti, do you say, (1) "A Bodhisattva does not approach from the beginning," (2) "the

boundlessness of a Bodhisattva is because of the boundlessness of form," (3) "even the Bodhisattva that is the form [skandha, etc.,] does not exist,"[105] (4) "since in each and every way I do not get at a Bodhisattva, what Bodhisattva should I advise and instruct in which perfection of wisdom," (5) "a Bodhisattva is a mere designation," (6) "form is not brought about," [121] and "what is not created is not form," (7) "how shall I advise and instruct a noncreation in a perfect wisdom which is also a noncreation," (8) "one cannot apprehend as other than uncreated a Bodhisattva who courses towards enlightenment," and, (9) "if when this is being expounded the thought of a Bodhisattva does not become cowed, etc. then that Bodhisattva, that great being courses in perfect wisdom"?

There, based on negating an attained, [Subhūti] starts by responding to the first question. To teach that there is no meaning in something attained in the three time periods, he denies an attainment of a Bodhisattva approaching (*upagamana*) [i.e., accepting any dharma as fact] at the beginning, the middle, or the end because of the nonbeingness, emptiness, isolatedness, and absence of an own-being of a living being. Similarly, he denies an attainment of a Bodhisattva approaching at the beginning, etc., because of the non-beingness, emptiness, isolatedness, and absence of an own-being of the skandhas, perfections, wings of enlightenment, up to, unentangled Buddhadharmas. **And why? Because as a result of nonbeingness**, etc., **you cannot apprehend a beginning**, etc. He does not accept that you can list a state of nonbeing, etc., different to the perfections, etc., because he says in the *Sūtra*, **emptiness is not one thing, and the perfection of giving another**, and so forth. And the same has to be said of meditative stabilizations, the dhāraṇī doors, the dharma element, suchness, and the reality limit. Further, he denies an attainment of a Bodhisattva approaching at the beginning, etc., because of the nonbeingness, etc., of all Listener, etc., noble beings. And

why? Because from nonbeingness, up to, Buddha, **all these are not two nor divided.**

Based on negating an attainer he says, **The boundlessness of a Bodhisattva is because of the boundlessness of form.** Starting from here Subhūti says you cannot apprehend a beginning, etc., of the form skandha, etc., up to, the unentangled Buddhadharmas. And why? On account of emptiness. He says, **The Bodhisattva that is the form [skandha, etc.,] does not exist, cannot be apprehended.** And why? On account of the emptiness of the form skandha, etc., up to, the Tathāgata of that [form skandha, etc.]. He says, **Since in each and every way I do not get at a Bodhisattva, what Bodhisattva should I advise and instruct in which perfection of wisdom?** Starting from here he says you cannot apprehend the form skandha, etc., [in the form skandha, etc.,] up to, the unentangled Buddhadharmas [in the Buddhadharmas], and a Buddha in Buddhahood. [122] There, [understand **in each and every way** (*sarveṇa sarvaṃ sarvathā sarvam*) as follows]. There are two totalities (*sarvatā*): the total of all things and the total of all aspects. [Understand the two totalities further as follows]: ***sarveṇa***, things marked as skandhas, etc.; ***sarvam***, the Bodhisattva in the form of skandhas, etc., summarized and in detail, ***sarvathā***, in the different aspects of the emptiness of subject, etc.; and the latter ***sarvam***, marked by aspects summarized and in detail.

Based on negating a connection between attained and attainer [Śāriputra] says, **And why do you say that the word "Bodhisattva" has been added on as an adventitious designation?** Starting from here, [Subhūti] denies that all dharmas are real creations (*abhinirvṛtti*) because, as mere designations, they do not exist and cannot be apprehended He accepts mere convention, and negates absolute noncreation. There something ***āgantuka*** ("adventitious," "that has turned up") is something that is not its essence; to **add on** something is to superimpose it. He says, **although we speak of a self yet absolutely the self is something**

uncreated. And that is true for all dharmas. He further says the own-being of all dharmas is non-being (*abhāva*)[106] because an own-being acting in causal connection stands negated. He says that all dharmas are impermanent but not because something has disappeared, and similarly, that they are all wholesome, faultless, up to, without own-being, but not because something has disappeared. He further says that all dharmas **are neither unmoved nor destroyed. And why? Such is their essential original nature.** Further, he denies that all dharmas are real creations because they have not been brought about. And why? Because you cannot apprehend an agent that brings them about. On account of dharmas being empty in their essential nature, he denies production, passing away, or alteration. He says that they are noncreations, and that the perfection of wisdom and noncreations are not two nor divided. He denies that all dharmas and noncreations are two or divided, and he says that Bodhisattvas viewing all dharmas as without inward striving and similar to an illusion, etc., do not become mentally cowed and tremble, etc., and hence, when they investigate all dharmas, **do not approach (*upaiti*) form, etc., do not grasp at it, do not take their stand on it, do not settle down in it, do not make it known.** Thus he denies that Bodhisattvas approach, etc., all dharmas [i.e., accept them as facts]. There you should understand the five statements [that Bodhisattvas **do not approach, grasp at, take their stand on, settle down on, or make known** form, etc.,] based on [123] zeroing in on form,[107] making personal contact with it, producing knowledge supported by it, encountering it as material fact, and excluding the possibility of [mere] designation when investigating it, respectively. And why? Because dharmas are not produced and lack an own-being, on account of not being apprehended. And why? Because dharmas and their emptiness, etc., are not two nor divided. So too he says, **the passing away of dharmas is not the dharmas.** And why? Because passing away is also not two nor divided. He says, **Inasmuch as one calls anything**

"**form**," up to, "**the knowledge of all aspects**," **this makes a count of what is nondual**. Thus he negates the attained-attainer duality.

About going forth to the knowledge of all aspects Subhūti says, [Bodhisattvas] **know the aspects** (*ākāra*) **of all dharmas**. [He says this in reply to Śāriputra, who asks, **How does a Bodhisattva, who courses in perfect wisdom, investigate these dharmas? What is a "Bodhisattva," what "perfect wisdom," what the "investigating**? Subhūti replies, **You ask, "What is a Bodhisattva?" Just enlightenment** (*bodhi*) **is that being** (*sattva*), **therefore he is called a "Bodhisattva." But though that enlightenment allows him to** *know the aspects of all dharmas*, **he does not settle down on them**.] Thus, starting from here, he says that Bodhisattvas know the aspects of the form skandha, etc., up to, the unentangled dharmas, but denies that they settle down on them.

[Śāriputra then asks, **What are the aspects of all dharmas?** Subhūti replies, **Those aspects, those characteristics, those signs by which dharmas are made known or formed** (*ākāryante*), **those are called the aspects of all dharmas**. Hence] he says dharmas are formed out of (*ākāratvena*) aspects, characteristics, and signs.[108]

[Subhūti then says, **Again, Śāriputra, you ask, "What is perfect wisdom?"**] **She is a state far off from** (*āratā*) **all dharmas, a state that has caused [Bodhisattvas] to abstain from** (*āramitā*) **all dharmas**.[109] **That is why she is called** *prajñā-pāramitā* ("**perfect wisdom**," "**wisdom gone beyond**"). Thus [understand *āratā* as follows]: she has gone far off (*ratā*), has moved far off from (*viratā*), as far as (*ā*) the limit of clear light nature (*prakṛti-prabhāsvara*) in the sense that she does not settle down.[110] [Understand *āramitā* as follows]: Up until (*ā*) producing the thought of enlightenment they enjoy (*ramante*), they have great ardor for this personal welfare. Thus *ā-raḥ* ("they go that far"?)—the Listener's path. She has gone from (*itā*) that, in the sense that she has transcended that, because she is the cause of the knowledge of all aspects.[111]

[Subhūti then says, **Again, Śāriputra, you ask, "What is the investigating?"** In reply] he says, **here a Bodhisattva who courses in perfect wisdom investigates form,** etc., up to all dharmas **as not permanent, not at ease,** up to, **not isolated** [124] **or unisolated,** to teach the inclusion of all aspects [in this **knowledge of all aspects**]. He denies the nonproduction of the emptiness of all dharmas, and so on, even the existence of the knowledge of all aspects in its nonproduction. He says [of obscuration, the knowledge of all aspects, and the fact of their being undivided], that **because these—that passing away, [that knowledge], and the fact of their being undivided—all these dharmas are neither conjoined nor disjoined, they are immaterial, undefinable, nonresisting, with one single mark only, i.e., with no mark.** Thus is the clear realization or coming together (*abhisamaya*) [of attainer Bodhisattva with attainment knowledge of all aspects]. On account of the fact that the nonproduction of dharmas, and dharmas are not different to each other, they make a count of what is not dual. They make an investigation with perfect wisdom that sees nonproduction, on account of the absolute purity of all dharmas, up to, on account of the absolute purity of the Buddha.

[Śāriputra then voices a qualm]: If that is the case, then there would not be the [five] different forms of life (*gati*) for Bodhisattvas, there would be no attainment of the five Stream-enterer, etc., enlightenments, there would be no meditation on those paths, a difficult pilgrimage would not exist, and the Tathāgata would not become an incomparable, right and perfect Buddha and turn the wheel of the dharma. [In response, Subhūti] says, **I do not wish or look for the attainment of an unproduced dharma, or for clear realization; I do not look for a state of Enterer into the Stream of nonproduction, or for the fruit of a Stream-enterer in nonproduction.** Thus, starting from here, he makes a conventional statement (*vyapadeśa*) **that it is not tenable to assert any dharma.**

Śāriputra then asks whether from unproduced or produced dharmas an unproduced or produced attainment is to be attained. Subhūti makes a conventional statement that he does not wish for either of those two things. Śāriputra then asks whether he wishes for an unproduced or produced attainment from unproduced or produced dharmas. Subhūti denies that he wishes for either of those two things. Śāriputra asks whether attainment and *abhisamaya* ("clear realization, union") are nonexistent (*nastitva*). Subhūti accepts the nondual existence (*sattā*) of both. Just as union (*abhisamaya*) is an accepted principle in learned treatises (*tantra-yukti*), he accepts both as ordinary conventional expression. And just because of that he negates the nonproduction[112] of nonproduction and is not confident in talking about nonproduction (*apratibhāna-mantra*).[113] And why? Because, since union (*abhisamaya*) is an accepted principle in learned treatises, the unproduced, confidence, talk, and nonproduction have no mark. **And why? Because** all dharmas are **nonproduction**. There **confidence** [125] is what makes you speak (*abhidhāna*), **talk** (*mantra*) is what is said (*abhidheya*), in the sense of a [sacred] utterance (*mantrata iti*). Thus he says the five different forms of life [in which Bodhisattva attainers moving towards the knowledge of all aspects might find themselves], attainment [of that knowledge], clear realization, and production are conventional expression. And why? Because in the ultimate, **karma or result, production or stopping, defilement or purification** are markless.

Then Śāriputra asks whether an unproduced or produced dharma is produced. Subhūti denies that he wishes for the production, intending to say, **Even though there is one**. Śāriputra asks, **Of which unproduced dharma do you not wish for the production**? [In response, Subhūti] gives a discourse that explains that he does not wish for the production of any dharma, from form on up, and says that he is not confident in talking about nonproduction. [Then Śāriputra], to teach that the venerable Subhūti is worthy teacher of

perfect wisdom, says he is in the first rank of Dharma preachers because he finds a way out with answers to all questions, because he does not take a fixed position. [Subhūti says] that because all dharmas from the form skandha on up are empty in their original nature, you cannot get at their being inwardly supported, etc., to teach that [Dharma] preachers have a realization that is supportless. The *Sūtra* passage for this is, **Form, Śāriputra, is empty of essential nature. It is not inwardly supported, not outwardly supported**.

About going forth over the path he says, **There is a worldly perfection of giving, and there is a supramundane perfection of giving**. Thus he presents the path attainer of the knowledge of all aspects. In doing so he says that when Bodhisattvas apprehend a gift, giver, and recipient the perfection of giving is worldly, because **one does not swerve away from the world, does not depart from it, does not pass beyond it**; and when there is threefold purity and dedication to enlightenment, the perfection of giving is supramundane because, **one swerves away from the world, departs from it, passes beyond it**. You should explain up to the perfection of wisdom in the same way. There they **swerve away from the world**, i.e., get certainty about the extraordinary path, **depart from it**, i.e., seek for the means to attain it, and **pass beyond it**, i.e., eliminate dharmas that obstruct it. Again, another explanation is that they **swerve away from the world** at the time of producing the thought, **depart from it** at the time of the aids to penetration, and **pass beyond it** at the time of forbearance and knowledge of dharma in suffering. Know that they **do not swerve**, etc., is the opposite of those.

He says ordinary or worldly (*laukika*) perfections are those "on account of which the world (*lokaḥ*) (as subject) exists; on account of which they cause the world (as object) to come forth; which are the same as the world (instrumental); by which there is giving to the world (dative); on account of which they do not get out from the world (ablative); which

results in the existence of the world (genitive); and which arise in the world (locative)." He says extraordinary or supramundane (*lokottara*) perfections are those "on account of which the world (*lokaḥ*) (as subject) escapes (*uttarati*); with which they cause the world (object) to escape (*uttārayati*); [126] by means of which they are freed (*uttīryate*) in the world (instrumental); which do not result in the world (*alokāya*) (dative); by which they get out from the world (ablative); which are for transcendence (*uttaraṇāya*) of the world (genitive); and which are higher (*uttarāḥ*) in the world (locative)."

He says the thirty-seven dharmas in the wings of enlightenment are the path to enlightenment because they cause the past, etc., realizations of noble beings; that the perfection of wisdom is the genetrix of nobles, to teach that they have gone forth [to the knowledge of all aspects] because of the extraordinary path; and that they do not become mentally cowed and tremble, etc., and hence are not lacking in attention.

[Śāriputra then voices a qualm]: **If that is the case, then there would be the absurd consequence [that all beings would not lack attention],**" to which Subhūti replies that he [Śāriputra] has made a statement that is true [only] as far as the words are concerned. **And why?** He says that because of the nonbeingness of beings, because of their emptiness, their lack of own-being, their isolatedness, and because they do undergo the process of enlightenment, attention does not undergo the process of enlightenment, and so too with all dharmas up to the knowledge of all aspects, and so on, up to,[114] **It is thus, I say, that a Bodhisattva, a great being, should be known as not lacking in this dwelling and in this kind of attention.**

Thus you should know going forth practice through these eight subdivisions, and know that this sequence of these armor, etc., practices makes good sense, because those who are armed set out, those who have set out are equipped, and those who are equipped with powers go

forth to attain victory over the unconquered. Based on this you should view [the eight subjects in *Ornament* 1.5-6] as connected in an ordered sequence.

> [Ten topics figure in the description of] the knowledge of all aspects of the Sage: production of the thought, preceptual advice, four aids to penetration, the substratum of the practice the nature of which is the dharma element, objective support, aim, the activities of putting on armor and setting out, and the accumulations and emergences.

This sequence of these "production of the thought," etc., topics is correct as well because pilgrims who have produced the thought of enlightenment seek for preceptual advice; when they have taken their stand on unmistaken preceptual advice the aids to penetration arise. Then there is the substratum of the practice dharmas, the objective support, the aim, and the four practices.

The *Perfection of Wisdom Instructional Treatise Called "Ornament for the Clear Realizations:"*
the knowledge of all aspects chapter,
the first Subhūti chapter.[115]

Notes

1. He is also called Maitreya-nātha and Ajita.

2. Dutt 1934. This is a version, well known to Western scholarship, called the *Eight Chapters* (*Le'u-rgyad-ma*) in Tibetan. It was arranged by Haribhadra to more exactly follow the outline of the *Ornament* and is included not in the Kanjur (the Buddha's sacred word) but in the Tenjur section (the commentaries) of the Buddhist canon in Tibetan translation. How much, and where this Sanskrit version of the *Twenty-five Thousand Lines* differs from Ārya's version we will never know. No Sanskrit manuscript of any version of a *Perfection of Wisdom Sūtra* predating Hari exists. Recent scholarship has demonstrated that the history of this version of the *Perfection of Wisdom Sūtra* is so complex that we cannot, with certainty, plot even the geneology of the Tibetan translations back to any original Indian manuscripts, let alone the geneology of Sanskrit manuscripts circulating in India some sixteen or seventeen hundred years ago, none of which any longer exist.

3. Lancaster 1968, 1975.

4. Darma rin chen 1974:6-7.

5. The chapters of the *Visuddhi-māgga*, for example, are called *abhisamayas*. Hari consistently uses *abhisamaya* in this sense for the eight major subjects, or chapters of the *Ornament*. The *Ornament* itself, however, uses the word *padārtha*, not *abhisamaya*, for these eight major subjects, and the word *adhikāra* at the end of a chapter.

6. Conze 1954.

7. Only this *Commentary* is extant in a single manuscript. Obermiller (1932-33, 1933-35), the Russian scholar writing about the Perfection of Wisdom in the 1930s, based primarily on Tibetan materials, first made Ārya known to the English-speaking world; Corrado Pensa, working under Tucci, published his edition of the Sanskrit text of the first chapter of the *Commentary* in the

1960s; and Seyfort Ruegg (1968-69, 1969, 1977), and more recently John Makransky (1997), have written about some of Ārya's views.

8. Obermiller 1986 [1932]:155; Seyfort Ruegg 1968-69:305-7, 1981.

9. Here is the probable text of the colophon: *pañca-viṃśati-sāhasrikārya-prajñāpāramitopadeśaṃ abhisamayālaṃkāra-śāstraṃ pari-samāptam* // [large ornamental symbol] // *[kṛtah svāmvṛttir] karmmaṇo mahāyāna-saṃsthitasya śākya-bhikṣor ārya-vimukti-ṣeṇasya kaurukullārya-sammatīyasyānekodāra-vihāra-sthāsya ācārya-buddha-dāsa[-aṅgasya]* //

10. Warder (1980:478) places him in the 4th century, which is probably too early by at least a century.

11. Two good Sanskrit editions of the *Light* were prepared in the 1930s, one by Tucci (1932) and the other by Wogihara (1973 [1932-35]). Vaidya prepared another more widely available edition in 1960. Conze, the most important figure in the history of Western Perfection of Wisdom studies acknowledges making use of the *Light* to understand otherwise obscure passages in the *Sūtras*. Western scholarship knows Hari's *Light* well because it cites many later Indian Buddhist texts, particularly from the Buddhist *pramāṇa* tradition. Scholars working on those texts often dip into the *Light* to compare readings.

12. Seyfort Ruegg 1981:101, n. 320. We know this from a passage at the end of the *Light* (W994.15-22), where Hari says, "I have written this fine exposition which throws light on the truly real, having lived, with the support of the glorious Dharmapāla, in this excellent, glorious Trikuṭaka monastery, mine of all good qualities, which is rightly famed for virtue and ornamented by learned persons." Later in the same passage Hari perhaps connects the *bhadra* ("wholesome, good") part of his name with his preceptor Vairocana Bhadra. According to Tāranātha and Bu ston, Vairocana Bhadra explained the *Perfection of Wisdom Sūtras* to Hari. In Tibetan Lineage Lists (*gsen-yig*) Varasena, Vinitasena, and Guṇamitra precede Vairocana Bhadra in the line of teachers

13. Hari excerpts quotations from, or paraphrases, a number of Kamalaśīla's works in the *Light*.

14. *tattvāloka-vidhāyinī . . . yo 'laṃkāro 'bhisamaye tad-āloka-prakāśikā*

15. Monier-William 1984 [1899] s.v.

16. They are giving, morality, patience, vigor, concentration, and wisdom.

17. The covering level (*saṃvṛti*) covers up the deeper level, just as books and words, even books about and words for the ultimate, cover up whatever deeper or more fundamental things there may be making up their ultimate (*paramārtha*) nature.

18. *Prajñā-pāramitā-piṇḍārtha*, Tucci 1947. Frauwallner (1959) accepted that the Dignāga who wrote the *Pramāṇa-samuccaya* is the author of the *Prajñā-pāramitā-piṇḍārtha*.

19. Hari's abridgement of the *Light* is called variously the *Vivṛtti* or, in Tibetan, *Don gsal*. Dol po pa (Kapstein 1992) detests Hari. Ārya's *Commentary* is accorded a high status by Tibetan monks but is rarely read as a text, and perhaps never, any more, in the original language, though passages from it are memorized as authoritative points of departure for the investigation of complex topics. The present Dalai Lama, whose views on the *Commentary* have strongly influenced my own, considers it an Indian Mahāyāna text of the very highest calibre.

20. It incorporates arguments developed in the *Tattva-saṃgraha-piṇḍārtha* and commentaries on the *Nyāya-bindu*.

21. This is probably the first verse of the *Ornament*.

22. I think *abhisamaya* means both "chapter" and "clear realization" here. *Anuṣṭhāna* is a general term for the chapters and topics.

23. Conze follows a different reading here.

24. Tibetan says "sprinkle."

25. Tibetan "having freed them from those miseries, to endow them with a human body."

26. Conze renders this "nine unlovely perceptions."

27. Conze renders this "eight discoursings of the Superman."

28. Ārya gives seven starting from the twin considerations that this dharma is for those who desire little, not those who desire much. The eighth is the twin consideration that the doctrine is for those who do not engage in false elaboration, not for those who engage in false elaboration.

29. Conze notes that his translation follows a different version of the *Sūtra* here.

30. The translation of this qualm is conjecture.

31. Tibetan suggests the addition of something like "Ratnārcita, Ratnārcita! Ratnaśrī, Ratnaśrī!" here, but it would make the list longer than ten.

32. The plural here may be an honorific for the one Brahmā. If plural in the sense of gods of that heaven, a vṛddhi of the first syllable would be expected.

33. Ārya more literally says: "When you consider, Śāriputra, that task with which the Bodhisattva's wisdom adopted for a single day is intimately concerned . . ."

34. Tsong kha pa (1986) understands the meaning thus: Even though sesame's flowers and stalk, etc., are not of a different species, still, just as at another time its feature is [the seeds that are] its fruit, similarly, even though the realization of the path of seeing and meditation are not different, still it differs in its potential to eliminate what is eliminated by the path of meditation.

35. Pensa cites the *Upāya-kauśalya-parivarta*.

36. Conze has a different reading and renders this, "stood in the perfection of giving."

37. Conze (1979:502, n. 23) discusses this translation exhaustively.

38. Conze (1979:74, n. 25) substitutes the *One Hundred Thousand* (I 274) at this point and translates, "The Bodhisattva, the great being patiently accepts the cognition which leads to the attainment of the fruit of all the Disciples and Pratyekabuddhas." A freer translation of the *Twenty-five Thousand*, using Conze's terminology, is: "Śāriputra, the Bodhisattva who has realized that dharmas are not produced patiently accepts the knowledge and abandonments of all Stream-enterers and Pratyakabuddhas."

39. Read *mūrdha āma*, "peak of rawness," "hardheadedness."

40. Emend *Large Sutra* (119) to read, "And the same holds true when he settles down in such ideas as "form, etc., is suffering, empty, selfless," "form, etc., is empty and wishless."

41. This is absent from Conze's version and should be added to the *Large Sutra* right after, "This is a Bodhisattva's perfection of giving, etc., that is not."

42. Also compare Conze 1979:95; Edgerton s.v.

43. Conze's version differs.

44. The *Large Sutra*, which here in part follows a Sanskrit version of the *One Hundred Thousand*, presents the material in a slightly different order and language.

45. *Abhidharma-kośa* 6.17.

46. Tibetan renders *kiṃ khalu hārasya vihāreṇa salakṣaṇyam*: "What! Are a breathtaking necklace (*do zhal*) and a Buddhist monastery (*gtsugs lag khang*) exactly the same?" *Hāra* means "the word in its original passage" (cp. *hāraka*), "a stealer away," "Viṣṇu;" *vihāra* "a separation," "the word transposed to a different passage," "a place Buddhists live."

47. The translation here follows the *Large Sutra*. Ārya follows a slightly different version.

48. The statement, "for Bodhisattvas, signs are cankers" is probably a quotation.

49. The use of the word *vyāvṛtti* perhaps shows the influence of Dignāga. This passage, echoing Nāgārjuna's *Mūla-madhyamaka-kārikā*, may perhaps be seen as an early development in the *apoha* theory that Dharmakīrti works out in great detail.

50. Alternative this may be construed, "beauty (*śubhaga*) that comes from being skilled in . . ." This is perhaps explaining the name "Subhūti."

51. Probably Ārya intends words with different meanings in different contexts. Tibetan says, "in the world this is barley (*nas yava*), this is water (*chu, jala*), this is dirt (*dri ma, mala*), this is similar (*'dra ba, sama?*)."

52. Compare the *Abhidharma-kośa-bhāṣya* on *Abhidharma-kośa* 6.20. Ārya's exact wording is speculative because there is a lacuna in the manuscript at this point.

53. Conze follows a slightly different version of the *Sūtra* here.

54. Ārya means that with the two words "conjoined and disjoined" the Lord is presenting the lineage at the time of the aids to penetration; with the three words "immaterial," etc., he is presenting the lineage at the time of the path of seeing; with the word "one mark" he is presenting the path of meditation that does not essentially differ from the path of seeing; and with the word "no mark" he is saying what the lineage, or track is.

55. This is paraphrasing *Mahāyāna-sūtrālaṃkāra* 3.7.

56. Nya dbon (Ngawang Zopa 1978) says these extracts are from the *Gaṇḍa-vyūha-sūtra*.

57. This is in the *Bhāṣya* on *Mahāyāna-sūtrālaṃkāra* 33.4.

58. *Eight Thousand* 36 (W142) says, "Bodhisattvas should not take their stand on the notion that the fruits of the holy life originate or derive their dignity from (*prabhāvita*) the unconditioned."

59. Nya dbon (Ngawang Zopa 1978:476) says in Sthiramati's explanation of the *Mahāyāna-sūtrālaṃkāra* he cites Nāgārjuna's *Vaidalya-sūtra-sva-vṛtti* where nine meaning of *go* are given. Tsong kha pa (1986:341) cites the *Bodhisattva-bhūmi*.

60. *Abhidharma-kośa* 6.23.

61. Conze has "four applications of mindfulness," etc.

62. *Madhyānta-vibhāga* 1.16.

63. rNgog bLo ldan shes rab says incomplete in the sense that the naturally pure will be there, but not the gradually attained purity of adventitious stains, because there would be only a single reality to be beheld, and from beholding a single reality the same result will come, not a gradual purification.

64. This may be a summary statement of the "going forth practice" section (*Large Sutra* 231ff., particularly 235 to the end of the Knowledge of All Aspects section). Ārya (*Commentary* 115.13) cites a passage that seems to be from the *Sūtra* (but is not found in the *Large Sutra* 234-236), "Subhūti: Lord, what is existence, and what is nonexistence? The Lord: Subhūti, duality is existence, and nonduality is nonexistence." In that section I have rendered *abhāva* ("nonbeing") as "nonexistence."

65. Ārya's version has, literally, "A Bodhisattva should train in the attachmentlessness and nonbeingness of all dharmas."

66. It is unfortunate that a few akṣaras in the manuscript at this crucial point are indecipherable. I do not know if Ārya intends some slight difference in meaning between *vikṛta* and *vikāra*, both of which I render "transformation."

67. Conze (1979:127, n. 3) says that this is only found in the *Eight Thousand Lines* (W81).

68. The metaphor that informs the word *mahāyāna* is not driving a cart and carrying many people, but rather the person as a

mahāyāna ("great vehicle"), as in, "Since they fell sick their selfless friend has had to carry the entire burden of looking after them." A literal translation of this sentence would therefore be, "Further, this [practice] is mounting up as a vehicle when you have set out, or mounted on, setting out." I have refrained from using the preposition "as" ("setting out as a great vehicle," "has set out as a great vehicle," "has mounted as a great vehicle") because it is unusual in colloquial English.

69. Here "supply" or "provide" renders *upasaṃhāra*. It conveys the idea that Bodhisattvas are motivated to work to give others access to their own experience.

70. In general there are five feelings (*vedanā*): happiness (*sukha, bde ba*) and suffering that go with the thinking-mind (*manas, yid*) and the senses, plus a neutral feeling. Happiness, as a limb of the first concentration is given the name *saumanasya* (the thinking-mind's "good feeling"). In earlier Buddhism, immeasurable love is the yearning, "May all have happiness," happiness up to the first concentration. Immeasurable compassion is the yearning, "May all be free from suffering." Because there is no feeling of mental suffering in the first concentration and above, this is the thinking-mind's "good feeling." "May they have joy" is the joy of the second concentration devoid of the thinking-mind's "good feeling." "May they have equanimity" is neutral feeling associated with the attainments beyond that.

71. Tibetan says "enlighten."

72. This is similar to Pāṇini 6.3.119. Conze does not render *sarvāntam* and *upasaṃpadya* into English explicitly.

73. This follows the Tibetan and supplies some words from Conze where the manuscript is uncertain.

74. Tibetan says Conze's, "Because he is 'armed with a great armor' a Bodhisattva is called a 'great being.' Armed with how much of an armor can he be called 'armed with a great armor?'"

75. Here *sva-śarīra-prabhayā* is glossing Dutt's *vigraha* (rendered "frame" by Conze). It perhaps means that they appear in the same sort of body as those they are relating to.

76. Tibetan says, "with the production of the thought to connect them with the knowledge of all aspects."

77. Tibetan takes *apara-pratyayaḥ* as, "not dependent on other conditions." "With the second word ["apprentice"] he negates the possibility that a magical illusion is independent of other conditions and has an essence in a certain form."

78. Tibetan says, "beings for whose sake [Bodhisattvas are armed with] the armor and [seek to attain] the knowledge of all aspects"

79. "Knitted together" is Obermiller's (1933-36:133) translation.

80. The word *jñāna* ("knowledge") perhaps suggests that the objective support is the support of thinking about dream horses, not while dreaming, but when thinking about them after awakening. Tibetan says that the knowledge of horses in a dream has for its objective support horses that are empty of any own-being.

81. The translation "right effort" is based on Pāli/Prakrit *padhāna/pahāṇa* that is cognate with Sanskrit *pradhāna*. Sanskrit *prahāṇa* (Tibetan *spong ba*) means "forsaking," "abandonment." The four are efforts at restraint from sense experience, from what you should abandon, at meditation, and at protecting your good character.

82. The basic metaphor is four feet endowed with a tiger that travels above them, like the tail wagging the dog.

83. This translation, based on the Tibetan, is a guess.

84. *Yathābhūta-prajñāna-parityāgāt* may also mean "because it correctly knows and abandons."

85. Conze (1979:156, n. 2) suggests *yathāruta* is an old misreading of *yathābhūta* "knowledge that accords with fact."

86. Conze renders *udvega* "agitation," but as Pensa points out it would best be understoood (as in Tibetan *skyo ba*) as saṃsāra that in its nature causes sadness.

87. To paraphrase Ārya's explanation of *Large Sutra* 299: There are two mental creation paths. Those who have not undone the notion of form resort to a concentration or formless absorption and make manifest the notion of form. Hence it is said that those with a form see pleasant and unpleasant forms. Those who have undone the notion of form make manifest the notion of form outside. Hence it is said that those without the notion of form inside

see forms outside. These are the first two deliverances. There are two mental creation defiled states: being swayed towards the mental creation of a pleasant form, and being repulsed by the mental creation of an unpleasant form. Those who resort to the notion that pleasant and unpleasant forms are contingent on each other attain the notion that each has the same taste as the other, whereby they get control over what they want to believe about a form. This state is the third deliverance. There are two that make living this life easy: the path that abides in conformity with freedom (the four formless absorptions), and the path that abides in peace (the cessation of discriminations (*saṃjñā*) and feelings). Thus three are based on mental creation for the sake of others, and five are based on making living this life easy for one's own sake in order to help others. Thus there are eight.

88. Conze (1954:26) takes these three separately and takes *śamatha* and *vidarśana* and *kauśala* as one unit.

89. Some Tibetan editors omit *idam tatra vidhāya* and place the citation from the *Ārya-sāgaramati Sūtra* with the earlier extract.

90. At the risk of adding to the building confusion, the nine levels are Listener versions of the Eighth to Kṛtavī levels (five of them), a single Listener level as distinquished from the Pratyekabuddha level, two Pratyekabuddha Levels, and a Bodhisattva level which, as the practice of all paths, is all the levels. It seems all these levels are the same, as the ultimate nature, but different insofar as they are the natures of the different levels.

91. *Dhātu-gati-yony-upapatti* may simply mean "regional pronunciation."

92. Hari, followed by Tibetan, renders this more literally, "There, because its stand is not a particular stand [i.e. not something the mind can take as its basis] it stands nowhere, is the dharma element."

93. Tibetan adds, "that by means of which he would go forth, and from where he would go forth."

94. Again, as earlier, Conze and Tibetan say, "Because he is 'armed with a great armor' a Bodhisattva is called a 'great being.' Armed with how much of an armor can he be called 'armed with a great armor?'"

95. Although Conze puts this into the mouth of Śāriputra, at the conclusion (*Large Sutra* 242), Subhūti says, "Well said, O Lord."

96. Conze has, "something unchangeable, existence, and not nonexistence."

97. *Bhāṣya* on *Mahāyāna-sūtrālaṃkāra* 12.9.

98. Ārya seems to be saying that everything, systematized as four truths, has three phases: "It is a truth," "It has to be known," and "It is known." These correspond to basis, path (comprising what has to be transcended and what transcends), and result, respectively. All four truths are equally a basis, path, and result in this sense. Hence there are three turnings for each truth. Then, since the Buddha knows each truth during each phase, the Buddha eye sees everything's surface reality, nonconceptual knowledge knows its ultimate reality, such Buddha knowledge is at the end of the path, and is the knowledge of all aspects. Thus the twelve applies to each truth as well.

99. This same passage occurs earlier (79-80) where, for clarity, *bhāva* is "being" and *abhāva* is "nonbeing."

100. Alternatively, construe *aupakramika* as "that has had a disaster," i.e. undergone death.

101. Conze sees something different in the words and renders the passage: "cognizable or uncognizable, not discernable or comprehensible." My translation follows the *Commentary* and Tibetan, both of which connect the statement about the great vehicle with what precedes it.

102. Conze reads *vyāhārāvyāhāra* "utterance and nonutterance" in place of *vyāhāra-pravyāhāra*.

103. Tibetan has, "going forth marked by attainment."

104. Tibetan renders *atyantikatā* ("state beyond extremes") by *gtan du ba* "an absolute attainment."

105. Conze renders *rūpaṃ bodhisattva iti*, "Bodhisattva's form."

106. Conze renders this, "have no own-being."

107. This renders *rūpasyoddeśopagamana*, literally, "with form as the aim, approaching." Tibetan consistently renders *upagamana* as *khas len pa*, "to accept" as true, or as a fact.

108. Conze (1979:194, n. 2) speculates that *ākāryante* might

mean being invested with concreteness. Tibetan *'dzin pas* means to get a hold on, take up in the mind.

109. This follows the Tibetan that understands an abstract noun formed from *āra*. Conze (1979:194, n. 3) understands both *āratā* and *āramitā* from *ā-ram* and renders *āratā* "she has abstained." See also the following notes.

110. Ārya might mean, "She has abstained (*ratā*), has abstained (*vi-ratā*) from them, as far as (*ā*) the limit of essential original nature, in the sense that she does not settle down on them."

111. Ārya's explanation is based on *āra* (a theoretical root for deriving the word *ārāt* "at a distance"). Tibetan says, "Until the production of the thought they enjoy, they thoroughly enjoy this personal welfare. It is the Listener's path, etc.

112. Tibetan says, "production of nonproduction."

113. Conze says he does not understand this part of the *Sūtra*, and I, too, do not understand this part of the *Commentary*.

114. This follows the Tibetan.

115. Tibetan does not take *adhikāra* as "chapter." It renders the title, ". . . the first, the Subhūti chapter based on (*dbang du byas pa*) the knowledge of all aspects."

Abhisamayālaṃkāloka

Light for the *Abhisamayālaṃkāra*

by Haribhadra

Light for the Ornament for the Clear Realizations

Homage to the Mother of the Buddha with an assembly of Listeners and Bodhisattvas: which, as the knowledge of all leads Listeners seeking peace to tranquility; which, as the knowledge of the paths of those who work for the benefit of the world is accomplisher of the aims of the masses; [and] perfectly endowed with which the Sages give expression to this all-aspected variety. -[*Ornament* homage]

The merciful lord Maitreya composed a very clear, verse text in the form of a commentary, [the *Ornament*], about interpreting the *Perfection of Wisdom* [*Sūtras*] so that he himself could fully lead mortals, overwhelmed by the multitude of faults in the world, to the supreme freedom of practitioners who know that all things are like forms of illusion.

Ārya Asaṅga, leader of the wise, shines with glory because of his competence as author of the commentary he wrote to ascertain the truly real.[1] The master Vasubandhu, towering in the pride of a clever knowledge of views about the division of being and nonbeing, attained a position describing the topics in his *Paddhati* [literally, 'well-trodden path'].

Intelligent Ārya Vimuktisena, who acquired extraordinary wisdom from churning the truly real in things with yogic practice, expended a great effort on his *Commentary*. Another intelligent man commonly called Vimuktisena made, in his *Subcommentary* to [Ārya's] *Commentary*, a treatise that quenched rival opinions, standing in extremes.

Feebleminded persons like me could say nothing about that [*Perfection of Wisdom*] that has not already been said earlier, nothing that is not in the daily conversation of the supremely intelligent ones. It is just that I have come to love the subject of the true reality of dharmas that gives rise to knowledge, and so I have set about composing this additional commentary on supreme reality.

The Purpose of the *Perfection of Wisdom Sūtras*

[2] **Thus have I heard**, etc. You have to say what the connection, subject matter, purpose, and final purpose of the *Perfection of Wisdom* are, because, whenever anybody [is explaining any sacred text, their readers] continue [reading] because of doubt tending towards the fact, [a constructive doubt that comes about when] the connection, etc., [are set forth] prior [to the explanation proper]. If you do not set forth the connection and subject matter, then, since [the book] might be as disconnected and absurd as the rambling of a lunatic, etc., no discerning person would read it. Hence, you must set forth the connection and subject matter.

Even when there are connectivity and a subject matter, however, based on the maxim that "a means [i.e., book] that gives no special result even after you have finished the work [of reading it], is not a good means," you should say at the outset what the unique outcome of the activity [of reading the *Perfection of Wisdom*] is, in order to get those wishing to make use of the *Sūtra* to do so. Even Faith-followers would not try to hear this *Perfection of Wisdom Sūtra* jewel were other sūtras to have already said what it has to say, were it devoid of a purpose—a special factor making others want to use it. So you set forth the purpose just for this, not for anything else, otherwise it would not hang together as a text. It is at the start of [the explanation] of the *Sūtra* in order to cause others to make use of the *Sūtra*, not because it is a custom.

How does a statement of purpose make others begin to read the *Sūtra*? It does if you set forth a purpose just for that alone, and not for something else, because if it says that it is for purpose X nobody will use it for purpose Y.

A sūtra is said to be a book (*vacana*) that primarily teaches a special topic, not just any subject matter. It is not mere subject matter, nor mere words incapable of teaching the topic. What it has to express is not to do with a [mere] subject matter, etc. The purpose is not in the form of the activity [of conveying its own meaning], because the activity of putting across its own subject matter is activity common to all statements. You cannot set that forth as the purpose since it is obvious, because books never deviate from that.

If you say you have to indicate the subject matter in order to remove the suspicion that it has none, [we reply]: Not so, since just giving voice to the subject matter itself removes that suspicion. Nor do you set it forth because you want to say there is something special about the subject matter, because you teach that just by teaching the special subject matter. So, the result of the result of that [signification] process should be pointed to as the [final] purpose, since without that [result of the result,] with just the result of the [signification] process, [3] discerning individuals would not read the *Sūtra*. This is because those seeking the principal result they want to get, turn to its means, for, without the cause there is no achieving the result. Just as good health is obtained by implementing a non-deficient means of accomplishing it, similarly a means, when known and repeatedly employed, gives the result to be had through it. To know the means you therefore turn to the *Sūtra*. Therefore it is just the purpose's purpose that should definitely be put forth as the main factor in their reading [the *Sūtra*]. And it is because a text devoid of a connection and subject matter, etc. which are the means to that, would be incapable of teaching, that one therefore sets forth the connection and subject matter, etc., to make it abundantly clear that the *Sūtra* functions as a means to attain the purpose's purpose.

Further, [Dharmakīrti's] maxim says:[2]

> Only a book with a connection-conforming means [i.e., where the practices that form the subject matter are a true means, when put into practice,] and that sets forth something to do with people's welfare is certified by examination. Those other than that are uncertified.

Thus you should indicate a final purpose with a means in keeping with connection [i.e., the subject matter should teach a means to attain the purpose]. Moreover the means of attaining it [taught in the subject matter] should not be impossible to put into practice. Otherwise, like the crown ornament of Takṣaka which removes fevers, [and thus serves a great purpose but is unattainable,] no one will turn to it. And there is no infinite regress [in the sense that the purpose leads to a higher purpose, and that purpose to a still higher one, etc.,] because the continuum of a person's expectancy is severed when [he or she] fully attains their desired purpose, and there is no other higher purpose to be sought.

What are the connection and subject matter, etc., of this [*Perfection of Wisdom*]? It is spoken about [by Maitreya] there [in *Ornament* 1.1-2]. He does not have to indicate the connection separately from the purpose since it would be fruitless [to do so]. You have to deal with something separately when it is not known, even when something else is set out. For example, if you set out any one of subject matter, purpose, or the final purpose, knowledge of the others does not come about. It is impossible, however, that you have not set forth the connection if you have set out the purpose. This is because the *Perfection of Wisdom* being explained is the purpose, in the sense that it is what is explained by the [*Ornament*] treatise, which, as the book with it as its subject matter, is the means of accomplishing it.[3] [The goal-means relationship between them] differs from [the goal-means relationship that obtains between] a guru and festival activities, etc., [where the festival is for the purpose of

worshipping the guru, or for his livelihood,] because that [latter sort of relationship] does not figure in the turning towards [the *Ornament*] on the part of those seeking [to understand the *Perfection of Wisdom*]. And that goal-and-means relation has been shown just by saying what the purpose is. This is because, by pointing out that this is the purpose of that, it has been indicated that that is its means of accomplishment. If something or other does not bring that [purpose] about, that is not its purpose. Otherwise it would lead to an absurd consequence. Therefore, since you understand it implicitly, [the connection] is not set out separately from the statement of purpose.

[Ārya Vimuktisena says] that some say the subject matter is a compilation of all bases (*vastu*) so that they will be known clearly; others that it teaches all antidotes so that what is to be opposed will be eliminated; and others that it is about every aspect [i.e., object taken up into the mind] so that there will be a complete understanding of all objects of knowledge. All three are wrong. This is because in the first position, where [the subject matter] is a compilation of all bases, there would be the fault of [useless] repetition since there is no new class of bases here in the *Perfection of Wisdom* that is not included in the Abhidharma Piṭaka, etc., through the mention of skandhas, elements, and sense fields. [4] In the second, there would be a compilation only of all antidotal things because what is opposed would not be brought in. Then, even if it is said that you should meditate, as an antidote, on the Listener's path, etc., you would not understand what the antidote is opposed to. The fault of nonrealization would occur, because you would not know for sure what the antidotes and what they are opposed to, respectively, are. In the third as well, where all aspects are compiled, there are two options: (1) that the aspect does not differ from the base, and (2) that it differs. If the former, in that just the base would be brought in under the guise of the aspect, there would befall the fault [of useless repetition] that is [incurred] when [the subject matter is just] a compilation

of bases. If the latter, then it would be a compilation of just aspects fabricated by conceptualization devoid of any bases, and there would be the fault of not having a subject matter relevant to a person's goal. There would be no subject matter relevant to a person's goal because the aspects, even if cultivated gradually in meditation, would not get at any base.

So the subject matter is what the Lord born of great compassion—the Teacher of all living beings—taught in the *Perfection of Wisdom* through a variety of magical emanations. It is the entire unmistaken path that, as a compilation of the three things mentioned above, avoids the faults obtaining in each position. It incorporates the realizations of Listeners, Pratyekabuddhas, Bodhisattvas, and Tathāgatas, in a sequence consisting of eight stages of clear realization starting with the knowledge of all aspects, that bring about high status [good future rebirths] and definite goodness [nirvāṇa and enlightenment].

This Lord taught Her Ladyship (*bhagavatī*), the *Perfection of Wisdom Sūtra in Eight Thousand Lines*, so that all beings who like brief formulations would easily, from a brief formulation, come to understand the aforementioned subject matter—the subject matter of the *Perfection of Wisdom Sūtra in One Hundred Thousand Lines*, etc., divided into eight phases and organized into topics as the practice of the thought of enlightenment, preceptual advice, etc. Hence the unique result of the activity [of understanding]—the internalization of the teaching that is an easy understanding of all topics through a brief formulation of them—is the purpose. Wisdom arisen from listening, that comes from listening to the *Perfection of Wisdom*, easily settles the aforementioned subject matter—the path of the knowledge of all aspects, etc., that is not realized by Hari, Hara, and Hiraṇyagarbha, etc., whose basic nature has been poisoned by settling on [inherent] existence in births without beginning, and who do not have a practiced familiarity with the selflessness of all bases. Wisdom arisen from thinking subse-

quent to taking it up in a remembrance cognition that arises from a residual impression left by experience of a sharper sort, ascertains it, and wisdom arisen from meditation becomes habituated to it. As [Dharmakīrti's] maxim says:[4]

> Therefore whatever real or unreal thing is meditated on, when the meditation is complete it comes to have a clear, nonconceptual awareness as its result.

Thus, those with accumulated merit from giving, etc., who have devoted their minds to accomplishing their own and other's many excellent purposes, based on the covering and ultimate truths, actualize this [nonconceptual knowledge] in all its variety by means of the gradual attainment of the aids to penetration, etc. Hence the [final] purpose, the result of the result of the activity [of understanding the subject matter], has a connection-conforming means [i.e., when understood and put into practice, this practice set forth there is a true means to achieve the final goal]. [5] Thus the *Ornament* says:

> The path of the knowledge of all aspects that the Teacher has taught here—may those with awareness gain insight into that not touched by others; having settled in recollection the *Sūtra*'s meaning may they easily take to the spiritual conduct in ten forms: [bringing that about] is the purpose of the undertaking. [*Ornament* 1.1-2]

[Explanation of the Introduction in the *Sūtra*]

Thus have I heard, etc. Based on the *Tathāgata's Secret Teaching* (*Tathāgata-guhya-nirdeśa*) that says he is put in charge of protecting the Form Body and true Dharma Body of all Tathāgatas of this auspicious age; because in the *Consecration of Vajrapāṇi* (*Vajrapāṇy-abhiṣeka*), etc., the teaching is entrusted to him; and because there is no particular mention of anyone else, earlier scholars say the lord of the tenth level,

the great Vajradhara who resides in the Aḍakavatī [heaven] begins by saying this for the sake of the whole world. He does so when Ārya Maitreya, etc., of the assembly of great Bodhisattvas properly requests him to recite the *Perfection of Wisdom Sūtra* jewel. Others, however, think the reciter is noble Ānanda, because right here in the Entrusting Chapter [of the *Eight Thousand*] it says, "I entrust and transmit to you . . . as long as this perfection of wisdom shall be observed in the world," entrusting him with the *Perfection of Wisdom.*

There, **thus** is an utterance conveying the sense of precision that mainly indicates that he has comprehended all the topics in the *Sūtra* with an understanding suited to that. He says it is "thus," incontrovertible. **I** (since the word is for the person himself, the hearing was directly in the Buddha's presence) **have heard** a word for experience by an ear-sense consciousness. Since none but a Tathāgata can realize all dharmas as they actually are, [he hears, but] does not realize. He says these three words at the beginning of the *Sūtra* just because it is a revelation of the Lord (*bhagavad-vacana*). This is because Listeners, etc., acting with the Tathāgata's blessing to dispel the doubts of people to be trained, inquired of the Lord, "how in a future time is the doctrine to be recited?" They had in mind that (*iti*) when the Lord has passed into nirvāṇa nobody would realize the topics in the Buddhist teachings that flow to the enlightenment so hard to understand, because of being dominated by different interests. So how could anybody recite [the Dharma correctly]? The Lord, reflecting on the fact that when those with incontrovertible, direct hearing recite the doctrine there is no fault, even if they have not realized its meaning, said in the *Recitation of the Dharma Sūtra* (*Dharma-saṃgīti-sūtra*):

> Monks! After saying "Thus I have heard" you should recite my doctrine.

Similarly he said they should set forth contexts and sequences. From this statement, since statements about place

and time, etc., and similarly statements such as "Śakra, lord of the gods, spoke thus to the Lord," etc., have been made by the reciters with the permission of the Lord, you do not end up having to say they are utterances of someone other than the Buddha. Similarly, [6] this completely removes the fault that things not said by the Buddha have been interpolated into what the Buddha did say. Hence it is correct that they recite only what they heard.

And based on this, those who furnish other reasons why it could not be the Lord's teaching, such as the one based on the quibble that there must be a reason why Ānanda said "Thus have I heard" when he should have said "Thus I have been taught?" are seen to totally lose their shine.

Is it not the case, though, that elsewhere noble Ānanda said:

> Those sūtras the Lord spoke in my presence, those sūtras spoken in the celestial realms, and those sūtras which have come down from one person to another I term "the ones thus heard by me."?

Then, Mahā Kāśyapa, referring to all of these said to him, "Wise one, speak! Child of the Sugata, speak! Where was it that the Lord expounded the *Turning the Wheel of the Dharma Sūtra* (*Dharma-cakra-pravartana-sūtra*)?" After that, noble Ānanda, with his mindstream moistened through recollection of the Buddha's qualities and his face streaming with tears, said, in a pervading voice, "Thus I have heard." So how [can the statement made above] "**I** (since the word is for the person himself, the hearing was directly in the Buddha's presence)" [be correct]? There is no fault. Just as a teaching authorized by the Tathāgata is his teaching, similarly, though heard from another, it is heard directly. Alternatively, although heard from somebody else, [Ānanda] questioned the Lord, as supreme doctrine-holder, in order to ascertain the meaning. Hence, based on the fact that he

ascertained the meaning, it was heard directly from the Lord himself and he says **I**. So, since [the **I have heard**] is in reference to those texts, about which [Ānanda] said "I must indicate all that he said with the "thus I have heard," there is no fault.

Having thus commenced, now, since there is the question of when, from whom, where, and together with whom he heard this *Sūtra* jewel, in order to demonstrate his authority [the reciter] says **at one time** as an introduction (*nidāna*)—the cause of the teaching being the collectivity formed by the place, time, retinue and teacher. The words **at one time** are to be connected to **heard**. With this [phrasing] it is made clear that this *Sūtra* is difficult to obtain, because it points out the quality of being available only once in a while, since such a *Sūtra*, like the best, wish-fulfilling, precious gem cannot be had at all times. Alternatively, by saying, "On one occasion I heard this precious *Sūtra* and on another occasion a different one," the reciter implies he has become learned for the sake of other beings, like a kindly doctor-king [who comforts by conveying how much he has studied and how many he has saved]. [7] Or it means that he heard everything in one instant. For just as, through the power of deities and so forth, when we dream, it is as if one hundred years, etc., is observed in a mere twinkling, similarly, through the power of the Buddha, in a single instant the entire meaning of the *Sūtra* dawns on an ear consciousness that has as its immediately preceding condition a mental consciousness. Through this he says that he is a person of authority, that "I hear in a single instant everything which should be heard, and do not forget it because I have attained the inconceivable doors to liberation." Therefore, even though the reciter might gradually, later on after the teaching is underway, for one reason or the other, bring to mind in a neutral fashion something else for the sake of another group of trainees (since he is not able to remain continually in a state of equipoise), still this does not prevent him from making a complete recitation of the *Sūtra* at a later time. This

is because, right at the start, the blessing of the Tathāgata furnished him with an understanding of complete clarity. Or again, because he listens insatiably because of the nectarous flavor of hearing dharma, [he hears all in a moment]. And why is this not the case with the rest of the retinue of trainees? According to the *Questions of the Nāga King Sāgara* (*Sāgara-nāga-rāja-paripṛcchā*) it happens with groups of very pure Bodhisattvas, but not with everyone. They do not have that kind of retentive capacity because they lack that special good fortune.

[Qualm]: How can a discourse, given that it happened all at once, be divided? On the covering level (*saṃvṛtyā*) this teaching has the nature of knowledge in which letters and words are reflected. [Response]: Since it takes place either at once or gradually, depending on capacity, there is no flaw.

Alternatively,

> Buddha journeys about for the sake of trainees in other regions, to satisfy those dwelling there, to [provide] many residences for Listeners, because of non-attachment to seeing [a particular area], to turn regions into holy monuments, to let beings acquire merits, and to get rid of calamities, etc.

Thus you can connect [**at one time**] with the following words: having thought it will benefit others, **at one time . . . dwelt . . . on the Vulture Peak** and at other times dwelt elsewhere.

> The tradition calls **Lord** (*bhagavat*) those who have destroyed (*bhagna*) all the opposing side—cankers, action, birth, cankerous obscuration and obscuration to knowledge.

Thus, from this etymology given by the seers, the **Lord** is one who has destroyed (*bhagnavat*) cankers, etc. Alternatively:

> It is said that "endowment" (*bhaga*) is with the six: regal bearing, form, fame, glory, wisdom, and perseverance.

[8] Thus, the one with this regal bearing, etc., is the **Lord** who **dwelt**. Construe it thus.

[He dwelt] **at Rāja-gṛha** an aptly-named, particular, well established place, **on the Vulture Peak** an outcrop of various precious stones, similar to the place of complete enlightenment, chosen by Tathāgatas for demonstrating the *Mother of Victors* [*Sūtra*] because other places could not sustain the burden of a great congregation of Bodhisattvas, etc. **Mountain** (*parvata*) is from the etymology "because, on auspicious days (*parva*) such as the eighth day of the lunar month, it extends itself forth (*tanoti*) for the parade of gods, etc., desirous of merit." He **dwelt** (*viharati sma*) there. Having won them over by demonstrating an amazing world-surpassing dharma with his various sorts of miraculous wonderworking power, ripened them with his miraculous power of timely instruction by thoroughly understanding their aspirations and propensities, he works their intended welfare with his miraculous tutorial power by liberating beings to be trained in the three vehicles, particularly those with a facility at recollection, etc. He does so in four dwellings (*vihāra*)—the four modes of behavior [walking, standing, sitting, or lying down], teaching, absorption, and retreat, which are to do with body, speech, actions, and a mind observing the dharma and living beings, respectively. Thus he is one who is dwelling (*vihṛtavat*). But is it not the case that a construction with the particle ***sma*** is used for an imperfect, unobserved past tense? Yet here the time is not unwitnessed by the reciter. How, then, is ***viharati sma*** ("dwelt") correct usage? True, but since immediately afterwards [the authority on grammar] says ". . . and also for what is not unwitnessed" it is a proper [usage]. Alternatively, there is no fault because it is an earlier grammar followed here, or because it signifies the unobserved relative to some other person. You should explain ***āmantrayate sma*** ("he said"), etc., in the same way. **He dwelt** connects with **together with,** i.e., surrounded by **a gathering** (*saṅgha*) a coming together **that is great,** i.e., has great dignity because

of its great size and qualities. This is in the sense [of the statement in the *Seventy Verses on Refuge* (*Tri-śaraṇa-gamana-saptati*)]:

> Since, like the Buddha and Dharma, the Saṅgha cannot be split even by one hundred ten millions of Māras [9] it is called a Saṅgha ("well hammered together").

[It is a gathering] **of monks** (*bhikṣu*), those fully ordained by the act of saying [the refuge] three times, by the four-part ceremony beginning with request, or by the "Come here!" the Buddha said to the five [original] gentle disciples.

There it mentions great size with **1,250**, etc. The literal meaning is easy to understand. The number is given so that you can pin down a number out of an infinite retinue of Listeners, so that you will easily comprehend, from an all-inclusive number which will not be forgotten, something staggering, so that those apprehensive of listening to, and grasping much will lend their ears, or else [simply] to let someone know exactly how many. It mentions great qualities with **all of them**, etc. They are **Arhats** since they are worthy (*arhatayā*) of worship, religious donations, and being assembled together in a group, etc. They are **with outflows dried up** (*kṣīṇāsrava*) since for them the three outflows (*āsrava*), [so-called] because they flow in (*sravanti*) all saṃsāra right up to (*ā*) the Summit of Existence [heaven], are finished. The three outflows are desire, becoming, and ignorance. They are eliminated by their attainment of the skandhas of uncontaminated morality, [meditative stabilization, and wisdom] that counteract each of them, respectively. They are **without cankers** those from whom cankers, action, and birth defilement have gone. They are **fully controlled**. They are in control because they have a complete attainment of the skandhas of morality, meditative stabilization, wisdom, and emancipation that liberates them from bad conduct, craving, bad views, and the bonds of existence, respectively. And they are in control because they themselves are free from all bondage and are independent

because they have got (i) perfect behavior, (ii) the fun of direct knowledge, (iii) divine, and (iv) noble dwellings that give them control over (i) themselves, (ii) [the things] of the world, (iii) the [whole] world, (iv) and mind, respectively.[5] They are **quite freed in their hearts, well freed and wise**. Heart-freedom (the meditative stabilizations and absorptions) and wisdom-freedom (the path of the Arhat) are from eliminating all primary and secondary cankers on the side of craving, and on the side of ignorance, respectively. Hence, with [all problems on] the craving side and on the ignorance side gone, they are free in their heart and free in wisdom, because they are free from attachment and free from ignorance. Free, then, both from what gets in the way of absorption, and from cankerous obscuration, this attainment frees them completely. [Hence they are **quite freed in their hearts, well freed and wise**.] They are **thoroughbreds** on account of being fearless. They do not fear (i) pain, lamentation, etc., (ii) self-criticism, criticism from another, bad rebirth, penury, chastisement, no epitaph, and death, (iii) being tainted with the eight worldly dharmas such as attaining and not attaining, etc., and (iv) ignorance, doubt, and wrong understanding, which block personal realization. They are, therefore, free from misery, fear, worldly dharmas, and the uncertainty of ignorance, respectively. They are **great bull elephants** on account of their magnificent bearing, which comes from understanding the dharma in the way peculiar to those with the three knowledges, etc. They are those with **their work done, their task accomplished**. They have **done** what they definitely have to do—**their work**—freedom from all suffering, etc., by fully completing morality, meditative stabilization, and wisdom; and have **accomplished the task** the ascetic practices, etc., [10] that are subsidiary in the sense that they personally want to do them. Those with **their burden laid down** have no **burden** of skandhas, cankers, avowed aim, and practice because, having properly realized the four noble truths of suffering, etc., they have **laid** it **down**, i.e., there is nothing

left for them to understand, remove, actualize, and meditate on. Those with **their own goal accomplished** are those who have accomplished **their own goal** marked by getting what is beneficial and eliminating what is not beneficial, by realizing knowledge and eliminating ignorance. [Understand the *anu* in *anuprāpta* "accomplish" as] after (*paścāt*) the Lord. Those who have **completely** (*pari*), i.e., from all sides as much as is possible **extinguished** (*kṣīṇa*) by the noble path **the fetters that bind** a person **to becoming** are those **with the fetters that bind them to becoming extinguished** (*parikṣīṇa*). There are nine fetters—anger, and so forth, [so called] because they bind [the person to cyclic existence]. Those whose **hearts** are **well freed** unloosed from all knots are those with **their hearts well freed by right understanding** (*ājñā*). **Right** nonmistaken **understanding** knowing (*jñāna*) from all sides (*ā*) is awakening to reality. Those who are **in control** of (in the sense that it extends by itself) **their whole mind** marked by the series of nine absorptions, and who have **obtained** (*prāpta*) **the ultimate perfection** (*parama-pārami*)—the final destination of their lineage—as well, are those **in perfect** (*parama-pāramitā-prāpta*) **control of their whole minds**.

Take all [the words] in the instrumental case (*-aiḥ*) together. Hence **with . . . monks** of that sort.

Some say: Why are they all **Arhats**? Because **their outflows are dried up**. Their outflows are dried up because they are **without cankers**, etc., up to **their hearts are well freed by right understanding** because they are **in perfect control of their whole minds**. They thus take each later as the cause of each earlier, and say that since every person's welfare is completely accounted for, no further qualification needs mentioning. The author of the *Subcommentary* (*Vārttika*) says:

> They are **Arhats** because they have destroyed (*hata*) the foe (*ari*); **their outflows are dried up** because they have removed cankerous obscuration; they are **without cankers** because the nagging problem (*kleśa*) of trying to dry up the

outflows is no more. Having thus set forth, in these three descriptions, the quality marked by complete elimination of flaws, [the *Perfection of Wisdom Sūtra in Twenty-five Thousand Lines*] now speaks of antidotal qualities with **fully controlled**, etc. They are **fully controlled** because, equipped with the practiced calm abiding and insight that manifest the qualities of clairvoyance, etc., they can bear looking after the three worlds, and the Lord has therefore tenured them in the work of looking after beings. Since they are untied, totally, from the knots of craving and view they are **quite freed in their hearts, well freed and wise**, respectively. They are **thoroughbreds** on account of having gone the whole course by means of the straight path, unswervingly; **great bull elephants** because of winning the battle over the cankers; **their work is done** since there is nothing left for them to overcome; **their task accomplished** since they have completed the relevant work; **their burden laid down** since they have not stored up the misery that comes with a future existence; **their own goal accomplished** because they have actualized nirvāṇa; **with the fetters that bind them to becoming extinguished** because of they have completely eliminated the cause of becoming; **their hearts well freed by right understanding** because they have pushed to the limit by means of the paths of seeing and meditation, and [11] **in perfect control of their whole minds** because they control the special qualities of clairvoyance, etc., and have developed their lineage to the fullest. They are connected exactly like this, with each later the cause of each earlier. And since this sets forth the finest qualities, no further quality need be mentioned and there is, therefore, no fault of going on endlessly.

With the exception, etc., says that even though [Ānanda] is included in the above mentioned number as foremost holder of the Dharma, he does not have such qualities. The etymology of **person** (*pudgala*)—an ongoing continuum—is: filled (*pūrṇa*) with good and bad residual impressions and taking (*lāti*) and keeping hold of rebirths (*gati*) correspond-

ing to those. It is impermanent because a state defined as resultant residual impressions [left by past actions], and causal [actions that leave] residual impressions cannot possibly be permanent. The **i.e.** is an indeclinable intended to specify; **venerable** (*āyuṣmat*) is a word for benefit, happiness, and worship in the sense "May you live long, sir." [His name is] **Ānanda** ("completely joyful") because he has attained rapture through holding all the scriptures [in mind] and serving the Buddha. It is saying that since the venerable, noble Ānanda was a Stream-enterer at the time of the discourses [and hence not a full Arhat], and was [therefore] deficient with respect to the qualities mentioned above, he, **one single person**, is the **exception** is set apart.

Because they have fully completed the work, are intent on their own benefit, and, insofar as they are blessed by the Tathāgata, have all that is excellent, there are none of the fifteen reasons why [Listeners] take themselves off elsewhere.

> A monk goes wandering off because of five faults, when lacking something, when he has a row because of hate or love, etc., when he thirsts for possessions, etc., because of a relative, a beloved, respect for a guru, when he is curious about some particular thing, has committed an infraction requiring expulsion, when [the Buddha] Jewel makes [him do so], and to pay homage to reliquaries, etc.

Thus it is just saying there is a retinue of great Listeners (*mahā-śrāvaka*) because they dwell continually in the presence of the Lord, and hence, out of a sense of gratitude, and because of their respect for the dharma, etc., are the ones always with him.

Some say:

> Because the Victor's children [i.e., Bodhisattvas] are adepts thirsting to hear the Buddha's profound, boundless, precious sūtras they slip off to world spheres without end, having assembled together just because that [Mahā]yāna is

being explained. Just this is the reason you do not read about them here in these sūtras.

Others say that the Lord demonstrated the *Noble One Hundred Thousand* to bring benefit to those beings who are devoted to words and delight in an extensively worked-out rendition, demonstrated the *Noble Twenty-five Thousand*, through gathering all the topics together, out of affection for those beings who delight in middle-sized [renditions] and understand from selective elaboration, and taught the *Noble Eight Thousand*, through condensing its topics, to produce benefit for beings who are captured by headings and delight in brief explanation. [12] So, in conformity with that, you should know that just as there is the retinue of monks and nuns, and male and female laity who behold the teaching and delight in brief explanation, so too there is an immeasurable retinue of great Bodhisattvas who have pure surpassing intention, who abide in the signless through effort, who abide in the signless effortlessly, who are involved in the certain conduct, and who are bound to a single rebirth. Thus the master Dignāga has said:[6]

> Hence we assert that this *Eight Thousand* is a condensed version [of the *Perfection of Wisdom*] text, not short of any topics. It proclaims the very same topics that [the longer sūtras] have proclaimed.

So, in exact conformity with that [longer version, *Large Sutra* 5-17], in order to remove the anguish those of plodding disposition feel at the absence of a retinue, etc., and to cause delight in the state of few desires, the Lord, having set up his own Dharma seat, demonstrates that this *Sūtra* jewel is realized only through the meditative equipoises. He sits erect in the full crossed-legged posture free from such faults as excessive stretching, and having molded his hands into the doctrine-teaching position, and directed his gaze at the tip of his nose, places himself in single-pointed recollection.

Having entered the meditative equipoise—"King of Concentration" by name—in which all meditative stabilizations are included, he sits erect. Then, beholding with his eyes of compassion and mercy this world as afflicted with suffering torment, he causes his assembly of trainees to understand that this doctrine with its divisions into small, middling, and extensive, that goes everywhere there is the good fortune for it, results in the state of enlightenment. He then illumines world systems in the ten directions as numerous as the sands of the river Gaṅgā, by creating sixty times sixty one hundred million billion one hundred thousand light rays of natural light from the major and minor parts, and from all the pores of his body. He makes all living beings set on the utmost, right and perfect enlightenment. He spreads the power of his tongue to those world systems in the trichilio-megachiliocosm whereby, based on the power of Tathāgatas in the hearts of lotuses resting on the many quivering light rays, he teaches the doctrine complete in all of the six perfections, demonstrating, without obstruction, the sign of the *Mother [Perfection of Wisdom]* doctrine, as before, working for the welfare of living beings in order to cause those persons seeking it to gather.

Then, exactly as [in the longer versions of the *Sūtra*], since he is free from all fears such as being embarrassed in an assembly, etc., he becomes absorbed in the meditative stabilization called the Lion's Play.[7] To make exponents of the doctrine understand that the *Mother of Victors [Sūtra]* should not be taught in an unclean place, and when Listeners are unskilled in the divisions of covering and ultimate truths, he manifests such wonderworking as the eighteen great good omens, and similarly, through the destruction of all parts of the world systematized as the eight deficient rebirths, [13] purifies an area where the beings come forth in a human and divine state, remember their past lives, and, with delight and joy proceed forth, each to their own Buddhafield where they pay homage to the Lords, the Buddhas. All these beings, free from the shortcoming of

blindness, etc., plying the path of the ten wholesome actions, delighting in the four dwellings of Brahmā, and attaining to a bliss like that of the absorption in the third concentration, become vessels suitable to hear the *Mother of Victors*. They come to possess such a complete understanding that they burst out saying [*Large Sutra* 41] "Good is giving, good is self-discipline, good is quietude, good is self-mastery, good is keeping the vow of chastity, good is the nonharming of living beings." Thus are the two miraculous powers of meditative stabilization.

Then the Lord, teaching that you can teach this *Perfection of Wisdom* when you have mastered everything to be known, in order to generate reverence in trainees, as before, overpowers all world systems and dominates all mountains with his light, color, magnificence, and splendor, beautifying, illuminating, ennobling, and radiating [them], respectively, like Sumeru, king of mountains. Similarly, having in mind that trainees would not try if they thought, "This can be understood and taught by those types of people, but not by people like ourselves," he shows himself in a natural, ordinary body, similar to those [bodies] of beings in this world system. He does this to generate enthusiasm for the idea that humans themselves are able to accomplish everything.

Then celestial and human beings in whom exceptional faith had arisen, seeing, through their familiarity with meditation on reality, that his realization of Dharma is exactly the same as was [the realization of the Tathāgatas] at other times, worship the Lord with flowers, etc. Now, when offerings are used as well-transformed things they cause faith that increases merit. So, to look after trainees, the Lord places [the flowers, etc.,] above his head in the form of a single-pointed tower, most attractive among all ornaments, and equal in size to the world systems in the trichiliomegachiliocosm, in a way which beautifies this world incredibly, knowing that (*iti*) a perfectly pure body, etc., would allow them to produce an accumulation of wisdom with ease. After placing them thus, [14] since, when one

individual is singled out for teaching, those who have not destroyed the residual impression of selfishness feel depressed, etc., and do not practice perfectly, as before, the Sugata-king reveals identical forms of himself as the teacher of all aspects of the Dharma in front of living beings in all world systems. He does this in order to completely take care of them, etc. He also does it because, even though he treats all beings equally, at a later stage he predicts, etc., the realization of certain people in line with their good fortune and differences in swiftness. It demonstrates that he never changes his mind, in such circumstances, even though charged with favoritism. Thus are the two miraculous wonderworking powers.

After that, in order to work for the welfare of the world in all respects, the Lord dispells the doubt of those slow-witted persons who suspect that, since he has been born in this defiled world system, and since a wisdom, etc., of a higher level could exist, this Lord might not be equal to all the Buddhas. Explaining that Bodhisattvas who have equally set out and completed the accumulations are capable of utmost, right and perfect enlightenment, each in their own Buddhafield, and that

> All Buddhas are equal in terms of the body of their accumulation [of merit] and truth, and their work for the welfare of the world, not in terms of length of life, family, and size,

he thus said that he is equal to every Buddha. Similarly, the Lord smiles in order to indicate to his trainee Bodhisattvas who had made prayers to be born in various world systems, that the demonstration of the *Sūtra* jewel in its unmistaken entirety is the means to complete the accumulations [of merit and wisdom]. On account of this, beings in all world systems totally eradicate the seed of doubt about inequality, and realize the equality of each other's Lord Buddhas residing with their surrounding retinues each in their own world system.

Then, seeing the auspicious signs of great illumination, etc., the Victor's children in world systems in the ten directions, aware that it is incorrect to go with unseemly haste without taking leave of their teacher, each approach their own Tathāgata for that purpose, and making homage to their feet, ask, "Lord, who is causing this magnificence?" After they are given the answer, they comprehend, from hearing words of praise, that the thought of their Lords is favorable [to their departure] and say, "Lord, we are going to see such a Lord and his retinue, etc." They take the lotuses made out of various jewels (which their Lords want to offer to make reverence to the doctrine) as greeting presents, and carry the message that [their Tathāgata] hopes he has no problems, etc., and the advice that they should be cautious in that world because of the force of the five degenerations. [15] They, with their incredibly huge retinues, worship the Buddhas within [their region], arrive, approach, and worshipfully salute the feet [of the Lord Śākyamuni], stand aside in their own respective places, deliver the message given by each of their Tathāgatas, and make presentations of the lotuses. Thus are the two miraculous dharma-illuminating powers.

Then the Lord, since those lotuses were sent to let it be known that, even though born in impure world systems, [Buddhas] are not defiled by their faults, and to worship the excellent doctrine, throws them back into their respective regions. Having stationed Tathāgatas in these lotuses teaching the *Mother of Victors*, in order to motivate all beings to utmost right and perfect enlightenment, he bows in worship to the true Dharma, and seeing that the assembly of fortunate, great Bodhisattvas was assembled, demonstrates the *Perfection of Wisdom* beneficial at the beginning, middle, and end.

Thus should be understood the three[-part] introduction. It is not found here since [the *Eight Thousand*] is designed as a discourse to benefit beings who are captured by headings and delight in brief explanation.

This it is saying that when **the Lord dwelt at** the great city of **Rāja-gṛha on the Vulture Peak**, surrounded by the above-mentioned retinue, teaching the Dharma, then, right there, in the very presence of the Lord together with that retinue **thus I have heard** this precious *Sūtra*.

Since through all these things such as the specific location, etc., the reciter, following worldly convention, demonstrates that he is an authority, it is saying that trainees should listen and think, etc., respectfully. As the master Dignāga says:[s]

> As a factor to turn those with faith towards [the Dharma], the reciter establishes that he is an authority by describing the Teacher, his witnessing retinue, time, and place. In the world, one who tells of a speech is known to be an authority on it through indications of direct witness to the time and place.

[Explanation of the Introduction in the *Ornament*]

[Vasubandhu] in his *Proper Exegesis* (*Vyākhyā-yukti*) says:[a]

> Those explaining the contents of a sūtra should state its purpose, the topic in brief, word meanings, connections [between sections], and objections and responses.

Thus he determined that a sūtra should be explained under five rubrics. Of these, [Maitreya in his *Ornament*] has set forth the purpose, so he sets forth a summary of the contents in a brief teaching in order that those listening will understand easily, and because it is easier for those giving an exegesis to explain a treatise [16] after setting out a table of contents. There, he first states that there is a knowledge of all aspects, indicating it is the result, because Bodhisattvas intent on enlightenment first know all aspects starting from

the production of the thought. Then he states that there is a knowledge of paths, because there is not that [knowledge of all aspects] unless there is knowledge of the paths of Listeners, etc. Then he states that there is all-knowledge, because without knowing all bases (*vastu*) there is not that [knowledge of paths] either. Then [he says Bodhisattvas] realize a full awakening to all aspects by again meditating in order to fully master the three all-knowledges (systematized as all-aspect, path, and basis knowledge-particulars) that they have fully accessed in that manner. They reach a culmination clear realization when they get the final perfect [mastery] on the special paths. They know the serial clear realization when they take each of the topics that they have meditated on separately and together, individually, in order to be sure about them and actualize them clearly. Then, [he says that] after a full awakening in a single instant attained from again meditating to bring about complete habituation, at the second instant they perfectly attain the full awakening to the Truth Body. Thus he summarizes the eight clear realizations that are the content of the *Perfection of Wisdom* [*Sūtra*]. Thus [*Ornament* 1.3-4] says:

> They proclaim the *Perfection of Wisdom* [*Sūtra*] by way of eight subjects. These eight are the knowledge of all aspects, knowledge of paths, and all-knowledge. Then there is the awakening to all aspects, when culmination is attained, serial, awakening in an instant, and the Truth Body.

When you give a breakdown of a general topic it is considered to be well presented. Therefore [Maitreya] again gives a more detailed summary of the contents. There, [Bodhisattvas] wishing to attain perfect enlightenment first of all produce the thought of enlightenment, a thought born from the womb of emptiness and compassion, and which is of two sorts: a prayer, and after setting out. Then, to carry through to completion the spiritual practices necessitated by that thought of enlightenment, they listen to preceptual

advice about practice, etc., in order to develop it by protecting good qualities already attained. Then they ascertain the fourfold aids to penetration (an ordinary (*laukika*) state arisen from meditation, concordant with the realization of the four noble truths, that grows out of the aid to liberation wholesome root planted by perfected listening, etc., and marked by faith, etc.). Bodhisattvas doing the practice are the ones with the aforementioned aids to penetration, and the other paths of seeing, etc. Their [ultimate] nature is just the dharma element, the substratum of the practice. Since their practice, with all dharmas as objective support, progresses governed by the greatness of the thought of the foremost state of all beings, greatness of abandonment, and greatness of realization, they should concentrate with that triple aim standing as their target. The practice is work on the objects [known] by the three knowledges, based on wholesome dharmas in general; and on the four practices beginning with the full awakening to all aspects in each of the clear realizations, based on the six perfections. Hence, from amongst those armor, etc., practices that are in the form of paths of preparation, seeing, meditation, and the special paths, respectively, having armed themselves first with the armor practice that is in the form of vigor, [17] and, by means of the setting out practice mounted upon all Mahāyāna dharmas, they should, equipped with the equipment of the equipment practice, attain the practice of going forth. Thus the first chapter [of the *Eight Thousand*] is about the knowledge of all aspects of the Tathāgatas, insofar as it makes clear the stages in the realization of dharmas that bring about Buddhahood. Thus [*Ornament* 1.5-6] says:

> [Ten topics figure in the description of] the knowledge of all aspects of the Sage: production of the thought, preceptual advice, four aids to penetration, the substratum of the practice the nature of which is the dharma element, objective support, aim, the activities of putting on armor and setting out, and the accumulations and emergences.

Next, since you cannot realize the knowledge of all aspects without understanding all paths, [he says] the Lord teaches the knowledge of paths by making the fruitional light of [Arhat] gods, etc., look drab next to his own natural radiances. [The Lord] thereby removes their pride that they are world-protectors, etc., indirectly teaching that only persons in whose mindstreams pride has been destroyed qualify for its attainment. After having taught its basis and set forth its special locale, etc., [Maitreya] first sets forth the Listener and Pratyekabuddha paths since in the context of the knowledge of paths "all paths are to be fully completed." He then sets forth the Bodhisattva's path of seeing which is greatly beneficial on account of having these ordinary, etc., qualities. After that, in discussing the path of meditation, he first teaches its function as a result-sign that should be briefly explained in order to interest trainees. The path of meditation is twofold, with and without outflows. From amongst the three paths of meditation with outflows—subdivided into belief, dedication, and admiration attentions, he first talks about belief attention because it refines merit, like refining a lump of gold from ore. The Buddhas praise, commend, and glorify such belief to encourage greatly the Bodhisattvas who are developing it, hence the discussion of praises, commendations, and glorifications that are in the form of ever increasing joy. Then he sets forth the dedication attention that turns that merit into an instrument for perfect enlightenment, like a mold for a golden ornament, and about admiration attention that makes the merit function equally for self and others. He subdivides the path of meditation without outflows into two—practice and purity. Having understood the first as marked by consummation, he describes the second [18] as marked by complete purity. Thus, chapter two up to chapter eight where it says **Subhūti: The Bodhisattva who understands it thus, he has perfect wisdom. The Lord: Because of its absolute purity,** is a discussion of a Bodhisattva's knowledge of paths. Thus [*Ornament* 1.7-9] says:

> They explain the knowledge of paths thus: darkening, etc., [that are its causes], certain Learner and Rhinoceros paths, the path of seeing of the wise Bodhisattvas (greatly beneficial on account of qualities belonging to this and the other world), and their path of meditation [detailed in terms of] function, belief, praises, commendations, and glorifications, dedicatory and admiring attitudes of the highest sort, and consummation and complete purity.

Then, since there is no perfect understanding of paths without an understanding of bases, to demonstrate all-knowledge [Maitreya] teaches that Listeners and Pratyekabuddhas are not like Bodhisattvas who, because they see the faults in cyclic existence with wisdom, and are governed by the needs of others because of compassion, are not stationed in existence or quietude. This indicates [Hīnayāna all-knowledge] through saying what it is not. Emphasizing the same point by way of positive inclusion and negative exclusion, he says that since those who grasp at signs are distant from the teaching given in the *Mother of Victors*, and those who do not grasp at signs are close to her, what is to be shunned and what counteracts are [to be understood] in terms of taking and not taking anything as a basis, respectively. He then explains in positive language alone the training of Bodhisattvas in regard to the particular cultivation of these two, then teaches their sameness, and [finally] sets forth the path of seeing [that Listeners] have to contemplate. Thus, starting from chapter eight where it says **Subhūti**. etc., up to chapter nine where it says **No dharma can be turned forwards or backwards. Just this is a Bodhisattva's perfection of wisdom**, is a discussion of Listener and Pratyekabuddha all-knowledge. Thus [*Ornament* 1.10-11] says:

> They assert all-knowledge thus: [Bodhisattvas] are not stationed in existence because of wisdom, nor, because of compassion, do they abide in peace. [Listeners] are distant

> because of lacking method, and [Bodhisattvas] not distant because of method. [They explain] what is to be shunned and what counteracts, [Bodhisattva] training and its sameness, and the Listeners' path of seeing, etc.

Bodhisattvas again meditate in order to fully master the three all-knowledges (systematized as all-aspect, path, and basis knowledge-particulars) that they have fully understood. So then, in order to indicate the full awakening to all aspects, [19] he teaches the aspects, etc., since [Bodhisattvas] have to meditate on the aspects through special trainings, by adopting and rejecting the qualities and faults, as enumerated, by understanding the marks, and by planting the wholesome root of the aids to liberation. Then he teaches the aids to penetration, etc., since enthusiastic [Bodhisattvas], in whom the wholesome root of the aid to liberation has grown, realize the aids to penetration, etc., whereby they get the dharmas [i.e. manifest the signs] of the assembly of irreversible, trainee Bodhisattvas, meditate on the cause of Buddhahood—the sameness of saṃsāra and nirvāṇa—and, when they have finished purifying their Buddhafield with skillful means, in line with the good fortune [of trainees], effortlessly do the work that Buddhas have to do. Thus, from chapter nine **Subhūti: Great is this perfection of a Bodhisattva** . . . up to chapter twenty . . . **and the whole world, with the gods, humans, and titans cannot overwhelm them**, is a discussion of full awakening to all aspects of the Buddha, etc. Thus [*Ornament* 1.12-13] says:

> [Eleven topics figure in the description of] this full awakening to all aspects: aspects, trainings, qualities, faults, marks, aids to liberation and to penetration, assembly of irreversible trainees, sameness of existence and quietude, unsurpassed purification of [Buddha]field, and skillful means.

Those who have attained full awakening to all aspects realize a final perfect [mastery of them] on the special paths.

This is the culmination clear realization, and hence [Maitreya] demonstrates that next. He sets forth the lists of signs, increase, steadying, and mental composure of the four warmed, etc., aids to penetration, respectively. Then he indicates the four hindrances (understood in terms of two pairs of object and subject conceptualizations based on the positive and negative side, and based on substantially and nominally existing persons, respectively) that are to be removed. Then, having indicated the four antidotes to be appropriated corresponding to the particular stages of their removal on each of the path of seeing and path of meditation, respectively, he demonstrates the uninterrupted meditative stabilization where nothing prevents attainment of Buddhahood, together with the mistaken practices [Bodhisattvas] have to remove by skillful means based on the two truths. Thus from chapter twenty **Furthermore if a Bodhisattva even in his dreams** . . . up to chapter twenty-nine **One should approach the measurelessness of the perfection of wisdom from the measurelessness of wholesome and unwholesome dharmas,** is a discussion of the culmination clear realization and its cause. Thus [*Ornament* 1.14-16a] says:

> [20] [Eight topics figure in the description of] culmination clear realization: sign, its increase, steadying, and mental composure, four types of antidote to four types of conceptualization on each of the paths called seeing and meditation, uninterrupted meditative stabilization, and wrong practices.

Then, having attained the culmination clear realization, [Bodhisattvas] take each of the topics that they have realized separately and together, individually, and meditate in order to make them stable. Therefore he next proclaims the serial full awakening and its cause by way of the thirteen subcategories of giving, etc., that incorporate all dharmas. This is the single statement in chapter twenty-nine, **He**

should approach the resounding declarations of the perfection of wisdom through [the analogy of] the roaring of the lion. Thus [*Ornament* 1.16b] says:

> They proclaim the thirteen serial [clear realizations], . . .

Then, having meditated on the serial clear realization, they cause all those same realized dharmas to become directly manifest in one single instant in order to become completely familiar with them. [This instant has] four subdivisions marked by all unripened dharmas without outflows in a single instant, etc. Thus [Buddhas] demonstrate the single instant full awakening, together with its cause, right there in chapter [twenty-nine] with just the single line **One should approach the fact that the perfection of wisdom cannot be shaken from the fact that all dharmas cannot be shaken.** Thus [*Ornament* 1.16cd] says:

> . and single instant full awakening with four marks.

Since Bodhisattvas who have meditated on full awakening in a single instant, fully awaken, in the second instant, to the Truth Body, [Maitreya] next indicates the threefold, full awakening that immediately follows. [He says there are four Bodies.] The three Bodies remaining, [after you have accounted for the Svābhāvika Body], are posited as appearances, ultimately in the form of the true nature of dharmas, that, on the correct, covering level are within the range of cognition of Buddhas, Bodhisattvas, and Listeners, etc., relative to the force of interests. In order to say that, based on the principle,[10] "We assert [no emptiness other than consciousness], because separation is not separate from what it is separated from," he discusses the Svābhāvika Body realized by nondual wisdom that knows all dharmas to be like illusion. Though not separate from them, it is still distinct. It is [natural (*svābhāvika*)] in the sense of not fabricated, because, though they reach it by the extraordinary

path, it is not made. Then he sets forth, along with its work, the Dharma Body born from the accumulation of wisdom and within the range of Tathāgatas alone. You absolutely have to assert it, insofar as minds and mental factors thoroughly transformed by a transformation of the basis—all the nondual aspects that effect the performance of such functions as demonstrating Dharma, etc.—produce a special appearance on the yogic covering level. [21] Then he teaches the Enjoyment Body along with great Bodhisattvas residing on the tenth level eager to hear the various precious sūtras. This conveyance, splendidly equipped with an immeasurable accumulation of merit, and the major and minor marks, [is called Enjoyment Body] because it furnishes the bliss and pleasure that come from enjoying ultimate, unblemished, Mahāyāna Dharma. Then he demonstrates the Emanation Body that works for the welfare of the entire world, in accord with propensities. It is a continuum in the form of the Tathāgata Śākyamuni, etc., totally unbroken until the end of existence, that arises from just a portion of the accumulation of merit and wisdom, and is suitable to be seen by Listeners and so forth. Thus chapter twenty-nine, from **Form, and each skandha** . . . up to the end of the chapter where it says, **to gain . . . the supreme dharmas of an enlightened being**, is a discussion of the Dharma Body full awakening of the Lord Buddhas. Thus [*Ornament* 1.17] says:

> They proclaim fourfold a Svābhāvika [Body], similarly, with the other (*apara*) Enjoyment and Emanation [Bodies], the Dharma Body with its work.

Then, in conclusion, in three chapters to let trainees know that they should practice like the Bodhisattva Sadāprarudita, there is the story of his earlier practices, just teaching as a middling practice the same order of clear realizations discussed earlier, in order to clearly demonstrate the benefits of pleasing spiritual friends and practicing the perfection of wisdom. Since they are easy to understand

[Maitreya] does not include them in the *Ornament*. He gives, for the time being, the one summary of topics because [at the end of the book] he is going to present two topic summaries in another way.

Thought of Enlightenment

Now, [after the purpose, and the topics in brief, the *Proper Exegesis* says] you have to set forth the contents of the sūtra by giving an exegesis of word-meanings, etc. [Therefore, returning to the words of the *Sūtra*]: **The Lord said**, etc. ***Tatra*** is an adverb of place; the word ***khalu*** is an ornament of speech. [They have not been rendered separately in the English version.] **Subhūti** is a **venerable** (*sthavira*) because worship in the world of gods and humans has given him standing (*sthāvirya*). [He is called Subhūti because] he is one who has the beautiful [prefix ***su***] mental perfection that is the ultimate booty (***bhūti***) of those who live without war, [i.e., are not oppressed by cankers]. Here, sometimes, as in the teaching of the *Ten Levels Sūtra* (*Daśa-bhūmika-sūtra*), etc., the Tathāgatas authorize a teaching with a physical gesture of the hand, etc.; at other times, as in the *Relieving the Sorrow of King Ajātaśatru Sūtra* (*Ajāta-śatru-śoka-vinodana-sūtra*), etc., authorize with their voice, [22] and at other times, as in the *Teaching the Deeds of Samanta-bhadra Sūtra* (*Samanta-bhadra-caryā-nirdeśa-sūtra*), etc., authorize with their thought. Hence **the Lord**, authorizing noble Subhūti by voice to expound the *Perfection of Wisdom*, **said** to him when his mind was on something else, ["Make it clear," etc.,] in order to make him focus. [Understand] **said** (*āmantrayate sma*) [as the past, active participle] "said" (*āmantritavān*). [The Lord did so] either in order that his [Subhūti's] lineage [of students] will not be broken [in the future], (given that those who admire noble Subhūti will, on account of the [Lord's] affection for, and entrusting [of the

words of the *Sūtra* to, Subhūti], gradually be disciplined in the Mahāyāna through the stages of [taking Subhūti] as a perfect mentor, etc.), or for the sake of those who are trained when they behold power. [Such persons] think, "Inconceivable is that power of the Tathāgata's skillful means through which even those not capable teach." **Make it clear** (*pratibhātu*),[11] etc., is what [the Lord] says. [Construe] ***te*** as *tava*, [hence "May it be clear to you," "May you have confidence"]. Even though, since the context is a Dharma discourse, he is already [confident], still [the Lord] says **Subhūti!** Bring fully to the front of your mind your superior, analytical knowledges of meaning, dharma, language, and ready speech. **The Bodhisattvas, the great beings. Bodhisattvas** are those whose **being** (*sattva*) is, i.e., who are intent on **enlightenment** (*bodhi*), i.e., accomplishment of their own purpose that is an absence of attachment to all dharmas. Listeners could also be like that, so it says **great beings** (*mahāsattva*). They are those whose **being** [or intent] is the **great** (*mahat*) accomplishment of the welfare of others. There could be other great beings, such as good persons of other faiths, hence the word Bodhisattva.

Starting from perfect wisdom. Bodhisattvas who have gone forth from the first incalculable eon develop the belief performance [level] and become equipped with an accumulation of merit. They settle in a cross-legged posture in a clean spot and, having brought the Buddhas and Bodhisattvas to mind, focus their root mind through words completely on the philosophy of the *Perfection of Wisdom* that reveals the selflessness of all dharmas. They make an outline of it with systematic thought, subdividing its words into chapters, etc.; they enumerate with numbers the different stages of the eight clear realizations, weigh out with certainty each clear realization's essential, make an authoritative measurement by avoiding both superimposition and over-negation, and then come to a final, researched decision with direct and inferential valid cognition (*pramāṇa*). Thus they analyze the topics of the *Perfection of Wisdom* with

analytic thought that has four aspects, and with two aspects that analyze whether the words do, or do not, make sense individually and collectively, respectively. Then, in line with their analysis, they accurately determine the sign with determining thought; launch into the topic, just as they have analyzed it, (their root mind supported by words), with thought that brings it all together, [23] and meditate on this topic that they want to practice with an optimistic thought that wants to do it. So, since through that gradual arising of understanding from listening, thinking, and meditation they attain the knowledge of all aspects, it is a **perfection of wisdom** (*prajñā-pāramitā*). ***Pāramitā*** ("the state of it going to the final limit") is an abstract noun. Having dissolved [*pārami*] as *pāram eti* ("goes to the final limit"), add and then take away *kvip*, and do not add *tuk*, "since the traditional prescription of an infix is not invariably applicable." [Thus, guided by these Sanskrit grammar code words, you derive *pārami* and not *pāramit* as expected.] Then, since "with primary derivatives in the context of *tat-puruṣa* compounds there is variation," there is no elision of the accusative case [ending *m* of *pāram*], thus [you derive] *pāramiḥ*, [to which is added -*tā*]. Thus the perfection of **wisdom** "defined as a thorough analysis of dharmas."[12]

The principal perfection of wisdom is the nondual, illusion-like, wisdom [of] Lord Buddha. But in a secondary sense, since they tend towards the attainment of that, it is texts consisting of words and sentences, and the path of seeing, etc. As the master Dignāga says:[13]

> The perfection of wisdom is nondual knowledge. It is the Tathāgata, and it is what has to be accomplished. Books and paths that have that as the goal have that name.

Thus [*Perfection of Wisdom* texts] devoid of counterfeit instruction, [paths called the perfection of wisdom] that connect to [nondual wisdom, and the nondual wisdom itself] are the perfection of wisdom. Hence, governed by the main one, [when the Lord says to Subhūti: "Make clear the

perfection of wisdom"], you know it is all three. But it is not only [the perfection of wisdom] of those [Bodhisattvas], otherwise she would not govern the three enlightenments [of Listeners, Pratyekabuddhas, and Bodhisattvas], because [the first two enlightenments] would not be included with her. Therefore it will say right here [*Eight Thousand* 6] **Whether one wants to train on the level of a Listener . . . one should listen to this *Perfection of Wisdom*** because she teaches the total sequence of attainments that bring people to their ultimate goal.

The *Array of Stalks Sūtra*, etc., says, "Child of good family, the thought of enlightenment is the seed and is the fruit. It itself is the essence of all the Buddhadharmas." So there [where the Lord says, "Make it clear how they go forth," it] also [means] **how** by means of the twenty-two subdivisions of the thought of enlightenment, marked by a focus on the welfare of others and desire for right and perfect enlightenment, **the Bodhisattvas, the great beings go forth into**, i.e., identify and get the **perfection of wisdom** all three of them. Thus the Lord himself, by way of summoning, briefly teaches the perfection of wisdom in order to demonstrate that the topic of the *Sūtra* is the thought of enlightenment with its different objective supports and states, and its subdivisions.

So, in a word, what this passage means is that the Lord said to venerable noble Subhūti: Subhūti, you should manifest your four analytical knowledges in order to speak to them at length, starting from just the perfection of wisdom relevant to them, about how Bodhisattvas, great beings, by way of all the different attainments of the thought of enlightenment, perfectly obtain all three perfections of wisdom through gradually producing, as they are able, wisdom arisen from listening, etc.

[24] Now, to go into this in more detail.

> There, first the power of lineage awakens the seed of compassion. Through perfect practice and aspiration the thought of enlightenment takes over completely.

This is saying that because of the power of their [Mahāyāna] lineage, etc., they take the Bodhisattva vow, etc., and produce the thought of enlightenment born from emptiness and compassion. They make the prayer, "May I, having become a right and perfect Buddha, work hard for the sake of others in accord with their inclinations by demonstrating the dharmas of the three vehicles, etc.," "May I bring this about fully through my practice." Thus the production of the thought has the welfare of others as objective support, and with [compassion as] its cause and result is marked by the desire to attain right and perfect enlightenment. There are two of them, in the form of a prayer and after having set out. As [Śāntideva] says:[14]

> The learned should understand the division between these two on the analogy of those who want to go and those who are going.

[Qualm]: But [the *Mahāyāna Sūtra Ornament*][15] says:

> The Bodhisattvas' intention which has great enthusiasm, great understanding, great purpose, and great emergence, and which has two aims, is the birth of the thought.

According to this, the production of the thought is a thought (*citta*) in the state of production with associated intention and special appearing object. Desire for right and perfect enlightenment is a mental factor (*caitasika*)—a yearning for that, a desire to bring about wholesome dharmas. So how could production of the thought [a *citta*] be that [*caitta*, desire]?

[Response]: True indeed. But those who have the intention of raising up the world, when they see it leaderless and sunk in the ocean of misery, produce the thought of Buddhahood when they yearn with the desire to bring about [in themselves] the wholesome dharmas [that would effect their aim]. Thus here [in the *Ornament*, Maitreya] is indicating the result by its cause. And his extended usage

is faultless because it lets it be known that wholesome dharmas increase when Bodhisattvas have the yearning that wants to bring them about.

Alternatively, [the *Ornament*'s] desire for right and perfect enlightenment is yearning or prayer. Yearning, in an extended usage, refers to the production of the thought operating with it, based on the fact that yearning is the main thing at the time the thought is produced. Thus the thought of that [enlightenment] that Bodhisattvas produce is together with a prayer [to attain it]. Hence [the wording] is proper.

What, then, is this right and perfect enlightenment, desire for which is the soul of the production of the thought, and what is the welfare of others that is its purpose? The *Noble Twenty-five Thousand Line Sūtra* explains right and perfect enlightenment in brief where [*Large Sutra* 18] says:

> Ven. Śāriputra: [25] A Bodhisattva, a great being here who desires to fully awaken to all dharmas in all modes should make endeavors in the perfection of wisdom.

The detailed explanation is where it says:

> Here, Śāriputra, a Bodhisattva, a great being, having stood in the perfection of wisdom by way of not taking his stand on it, should by way of seeing that no giving up has taken place make complete the perfection of giving having taken the stance that gift, giver, and recipient are not apprehended.

The brief explanation of the welfare of others is where it says:

> Moreover, a Bodhisattva, a great being who wants to have in nirvāṇa, into the realm of nonresidual nirvāṇa all the beings who are in the ten directions, in world systems as numerous as the sands of the river Ganges—he should train in perfect wisdom.

The detailed explanation of this is where [*Large Sutra* 46] says:

> A great Bodhisattva who wants to establish in benevolence those beings who are miserly, in morality those who are immoral, in patience those abounding in ill will should make a practice of just this perfect wisdom.

Thus [*Ornament* 1.18] says:

> Production of the thought is desire for perfect enlightenment for the welfare of others. [This definition] follows the *Sūtra* that speaks in brief and detail about that [enlightenment] and that [welfare].

Here are its subdivisions. The Bodhisattvas' first production of the thought is accompanied by desire to bring about [all wholesome dharmas]. It is like the earth because it is the ground from which the accumulation [of merit] for total full awakening to all dharmas issues forth. The second is accompanied by *āśaya* [the word means both "aspiration" and "basis"] and is like refined gold [that does not change], because the *āśaya* [basis of, or aspiration for] benefit and happiness does not change in this or future lives. This is based on the idea that a substratum (*śaya*) right up to (*ā*) perfect enlightenment is an *āśaya* [an unchanging basis or aspiration]. The third is accompanied by *adhyāśaya* ["further basis" or "surpassing aspiration"] and like the waxing moon because all the bright dharmas are increasing more and more. This is based on the idea that *adhyāśaya* is from *adhika* ('additional') *āśaya* [basis or aspiration]. These three comprise the beginner's small, middling, and big level of accumulation, respectively.

The fourth is accompanied by practice (*prayoga*) and like fire because the practice of the three all-knowledges, a conflagration, goes over more and more [objects of knowledge] as if they were its particular different fuels. This is

based on the idea that *prayoga* is an enhanced (*prakṛṣṭa*) yoga. This comprises the path of preparation leading into the first level and is connected with the level of belief performance.

The fifth is accompanied by the perfection of giving and like a great treasury because it is not exhausted even though immeasurable beings are given complete satisfaction through enjoyment of material wealth. The sixth is accompanied by the perfection of morality and like a jewel-mine, because, with it as a foundation, the jewels of all good qualities come forth. The seventh is accompanied by the perfection of patience and like a great sea because it is unmoved, even in the face of what is dreaded the most. The eighth is accompanied by the perfection of vigor and like an indestructible diamond because, as with inexorable trust, it is not shattered. The ninth is accompanied by the perfection of concentration and like a mountain because things never distract it and make it waver. The tenth is accompanied by the perfection of wisdom and like great medicine [26] because it cures all the cankerous obscurations and obscurations to knowledge that are like diseases. The eleventh is accompanied by perfect skillful means and like a virtuous friend because it does not abandon the welfare of beings whatever the situation. The twelfth is accompanied by the perfection of prayer and similar to a wish-granting gem because it furnishes the results that are prayed for. The thirteenth is accompanied by the perfection of strength and like the sun because it ripens the harvest of trainees. The fourteenth is accompanied by the perfection of knowledge and like the outpouring of a melodious song because the demonstration of the finest dharma captivates trainees. These ten comprise the ten, Joyful, etc. levels, respectively, and are within the range of activity of those on the paths of seeing and meditation.

The fifteenth is accompanied by direct knowledge and like a great king because it governs for the sake of others with untrammeled power; the sixteenth by a collection of merit and wisdom and like a storehouse because it is a place

of treasure in the form of a great equipment of merit and wisdom; the seventeenth by the dharmas in the wings of enlightenment and like a highway because it conveys the vehicles of all noble persons. The eighteenth is accompanied by calm abiding and insight and like a vehicle, because, with the two yoked together, [Bodhisattvas] are easily transported along without falling into saṃsāra or nirvāṇa. The nineteenth is accompanied by dhāraṇī ("mnemonic devices") and intuition, and like a spring because, just as a spring holds and gives water abundantly, in an inexhaustible supply, this holds the heard and unheard Dharma and supplies limitless instruction. These five comprise the special paths on the [eighth to tenth] Bodhisattva levels.

The twentieth is accompanied by a feast of Dharma and like the murmuring of sweet nothings because trainees desirous of liberation love to hear it. This comprises the path that is preparation for entering the Buddha level and is connected with the Bodhisattva level. The twenty-first is accompanied by the way all pass and similar to a river's stream, because, through realizing the sameness of knower and known, and by being the means to wide-ranging compassion and wisdom, it is an uninterrupted work for others. This is when you get the fundamental stage of the Buddha level. The twenty-second is accompanied by the Dharma Body and like a great cloud, because, by demonstrating life in the heavens of Tuṣita, etc., for the welfare of beings, it is the source of all activity done by the Emanation Body for the welfare of all beings. This too is included in the Buddha level, and is attained in the stage subsequent to pure, ordinary knowledge, mentally constructed by trainees, insofar as they objectify the emanations, etc., which proceed forth under the power of the nonconceptual Tathāgata.

Thus, since these comprise the beginner level up to the Buddha level, [Maitreya] is saying that the subdivision is in terms of a gradual realization of topics. It is in exactly the aforementioned order, there are neither more or less, and you should not teach the order in a different way. [27] Link

this up, as earlier: "Make it clear now, Subhūti, to the Bodhisattvas, the great beings . . . how" through realizing the twenty-two subdivisions of the thought of enlightenment in this order "the Bodhisattvas, the great beings go forth into the perfection of wisdom" all three of them. Thus [*Ornament* 1.19-20] says:

> It is of twenty-two types: like earth, gold, moon, fire, treasure, jewel-mine, sea, vajra, mountain, medicine, virtuous friend, wish-granting gem, sun, song, monarch, storehouse, highway, vehicle, a spring, love talk, river, and cloud.

Some say that you should definitely know that this subdivision is in the form of causes and results relative to ordinary person, Bodhisattva, and Tathāgata because the [*Mahāyāna*] *Sūtra Ornament* says:[16]

> They hold that the production of the thought is an ongoing aspiration, rooted in compassion, to help living beings, and they assert that it is on the belief, pure surpassing intention, matured, and unobscured [Buddha] levels.

Thus it says that you have to produce a thought with just these cause and result supports, and subdivide it just as it is done [here], otherwise you would have an incomplete set, because just the causal subdivisions do not give the full story. Others, however, explain that all eight productions of the thought, starting with the one like a great king, are included in the special paths on Bodhisattva levels.

I refrain from citing all the passages in the text of the *Twenty-five Thousand* that teach the subdivisions of the various production of the thought of enlightenment because I fear this would become too wordy. They are not given here [in the *Eight Thousand*] because it is a demonstration for living beings who are captured by headings and delight in brief explanation. Still you definitely have to assume the presence of the aforementioned subdivisions, because, as

explained before [W11.29ff.], according to the master Dignāga this *Sūtra* jewel is a digest of the topics in the *Twenty-five Thousand*. As the master Dignāga says:

> Hence we assert that this *Eight Thousand* is a condensed version [of the *Perfection of Wisdom*] text, not short of any of the topics. It proclaims the very same topics that [the longer sūtras] have proclaimed.

[28] Noble **Śāriputra** does not know that the [Lord's] authorization [makes Subhūti] capable of the profound perfect wisdom that comes with a Tathāgata's knowledge. He understands [the authorization] as a mere request. Hence, **thereupon the venerable Śāriputra thought to himself this**, etc. He thinks that just as he himself is not capable of it, so too noble Subhūti, who has not eliminated the obscurations to knowledge, is not capable either. [He thinks to himself] **this** [not rendered explicitly in the English translation], his thought that is going to be explained. The thought is as follows: **Will that Subhūti expound perfect wisdom of himself through the operation of his own power of revealing wisdom, through the force of his own power of revealing wisdom, or through the might of the Buddha**? The word ***kim*** [is used at the beginning of a sentence] when [the speaker is] questioning [something]. Will he expound **of himself**, i.e., is it happening because of him, **through an operation** cause **of power** unhindered capacity not there previously **of wisdom** thorough analysis of dharmas **with the confidence to reveal** (*pratibhāna*) a free and correct presentation [of the perfection of wisdom]? Will he expound **through the force**, i.e., cause of a special feature **of power** that is well established [to do that], **or** the word indicates an alternative **through the might of the Buddha**? Construe the **of himself** with the part beginning **through the force**, as well. The **his own** as well as the **of himself** is because he could be doing it coerced by somebody else. Thus [Śāriputra] thinks: Either Subhūti has, through an

inconceivable skillful means, realized an unbelievably amazing knowledge not there previously, perfected what he already has, or else has been blessed by the Tathāgatas. Otherwise, like me, he will be incapable. And you cannot say he has a particular talent for teaching because he is foremost of those who live without war, [i.e., are not oppressed by cankers,] because then I, too, who am foremost amongst those with wisdom, would also become the teacher. Noble Śāriputra's idea is that the no-war meditative stabilization [i.e., perfect absorption that prevents Subhūti from being influenced by, and causing cankers] would not be in force when he is teaching.

The venerable Subhūti, who knew, through the Buddha's might, that the venerable Śāriputra was in such wise discoursing in his heart is talking about that notion that [Śāriputra] just had: that those with dull faculties cannot suddenly get amazing knowledge, etc., even if [the Tathāgatas] do have inconceivable skillful means. [29] **Through the might of the Buddha** says that it is not knowledge from an intense concentration, because Listeners have knowledge of other's thoughts when they concentrate on them intently, not otherwise. **Discoursing** discursive mental chatter, based in either the heart or intellect **in his heart** because it is a coarse notion **in such wise** the three aforementioned ideas that I just explained. [Subhūti] knows [Śāriputra's thought] through [his own thought] that, on the covering level, is similar in form, and **said this** what follows: **Whatever the Lord's disciples teach, that is to be known as the Tathāgata's work**, etc. [*Large Sutra* 52 says,]

> This speech has twelve branches: discourse, discourses in prose and verse mingled, predictions, verses, summaries, origins, thus-was-said, introduction, expanded texts, marvels, tales, expositions.

There,[17] they **teach** by producing knowledge arisen from listening to plant the seed of enlightenment, hence

they **proclaim** the text; they **demonstrate** by producing knowledge arisen from thinking in order to ripen it, hence they **throw light on** its meaning; they **expound** by producing wisdom arisen from meditation in order to liberate, hence they **illuminate** by generating certainty as to text and meaning. Thus the three verbs **proclaim**, etc., are explained in a sequence with **teach**, etc. The **work** is [the Tathāgata's] blessing.[18] Since it has that as its cause, **all that** teaching, etc., is referred to in an extended usage of the word **work**.

And why poses [the speaker's] own [rhetorical] question. Some say it is because were the question formulated by others there would be the fault [that the speaker] might be contradicted,[19] etc. Others say it is either to avoid the fault of breaking the flow of the narrative, to help those who are unable to formulate questions because of temerity, or to avoid the fault of distracting those whose minds are focused, and who would lose their concentration by having to speak. Here it anticipates the question, "But Listeners realize the true state of dharmas as they have realized it. So why should they not do all this teaching, etc., through their own capacity alone?" [30] **For in the dharma**, etc., is the answer. **In the dharma** to be set forth, **when the dharma is** being **taught, they train themselves** by way of attainment in the form of the four aids to penetration, **they realize** with the path of seeing **its true nature** that they have realized, **they hold it in mind** with the path of meditation. **Thereafter all that**—the sūtras, etc., as discourse dharma whose subject is realized—**does not contradict** the realization **true nature of dharmas** because it teaches what does not contradict it. **It is just an outpouring of** (*niṣyanda*) a result in accord with **the Tathāgata's demonstration of dharma**, that is, with the work [i.e., blessing] indicated by an extended usage [of the words]. [Understand *niṣyanda* as] a flow that is like [its cause] (*sadṛśaḥ syandaḥ*). **Whatever** sūtra, etc., that **they** the Listeners, etc., **may expound, they do not bring that** scriptural **nature of dharma into contradiction with the nature** of realization **dharma. Since expound** is an instance, you

should understand **teach** and **demonstrate** also, on the strength of the context.

Here is what this says: Since they lack the skillful means to remain constantly in equipoise they are incapable of teaching even a dharma subject they have realized, without contradicting their own understanding, so how much more so a subject they have not realized. Hence you have to see it as just the might of the Buddha. Thus, according to the maxim:[20]

> How much can those [simply] following their own guess figure out? It is indeed difficult to explain [the path to enlightenment], because it is the cause of that hidden [enlightenment] the method brings about.

They could not demonstrate it even after reasoning it out.

Preceptual Advice

Leaving that necessary digression, [31] now, as set forth [in the *Mahāyāna Sūtra Ornament*], Bodhisattvas who have produced the first, etc., thought of enlightenment and are intent on accumulating merit by habituating, as the occasion allows, to the wholesome dharmas of giving, and so forth,

> go, in concentration by means of clairvoyance through the regions of the world for the purpose of making obeisance to, and listening to, countless Buddhas. Having served infinite Buddhas for incalculable eons, through that service, they come to have perfect mental malleability.[21]

Thus, stationed in meditative stabilization through the power of mental malleability,

> in the stream of dharma they then obtain from the Buddhas preceptual advice—expanded [Mahāyāna texts] (*vipulam*) so that calm abiding and insight will become expansive (*vaipulya*).

In line with this, then, after repeating what the Lord said, **Subhūti** says, **When one speaks of a "Bodhisattva,"** etc., as preceptual advice pertinent to a Bodhisattva proceeding forth in such a fashion. "**Bodhisattva.**" Because the power of wisdom makes enlightenment (*bodhi*) their object there is *bodhi*, and because the drive of compassion makes beings (*sattva*) their object there is *sattva*, hence it says Bodhisattva ("one for whom *bodhi* and *sattva* [are the object]"). This is

like the meditative stabilization on the object uncleanliness being [called the] "unclean [meditation]." The repetition [**Bodhisattva after Bodhisattva** rendered in English as just **Bodhisattva**] is in order to refer to Bodhisattvas mentioned elsewhere as well. **What** imaginary, etc., form **does that word denote**, i.e., directly indicate, ultimately? The meaning is nothing at all. He says just this with **I do not see that dharma** imaginary form, etc., "**Bodhisattva**," because in suchness nobody to whom preceptual advice is to be given is found. [Qualm]: But surely there are subjects on which preceptual advice is given? He says [in response] . . . **nor a dharma called "perfect wisdom"** in the form of practice, etc.—the ten different dharmas [that systematize preceptual advice in the *Ornament*]. And thus the *Twenty-five Thousand* [*Large Sutra* 37] says when it comes to the topic of preceptual advice:

> How then should the Bodhisattva, the great being, course in perfect wisdom? The Lord: . . . he does not review [32] a Bodhisattva, nor the name "Bodhisattva," etc.

I neither find through listening, **nor apprehend** through thinking, **nor see** through meditation **a dharma "Bodhisattva"**—a dharma of which "Bodhisattva" is the name. Alternatively, **I neither find** with non-imaging (*nirākāra*) knowledge, because [knowledge] has no connection with a particular, definite meaning with which it is closely associated, **nor** (because there are things in dreams, etc., even in the absence of concrete reality) **apprehend** with imaging knowledge, hence **nor see** with both. Hence, **what Bodhisattva shall I** first **advise** to train **in what perfect wisdom** so that they will protect and not lose the good qualities they already have, **and** after that **what Bodhisattva shall I instruct** so that they will get good qualities that they have not yet attained? The **perfect wisdom** is the ten subdivisions [of preceptual advice] beginning with practice. There is no preceptual advice at all in suchness, but it is implicit

that there is on the language covering level (*udbhāvanā-saṃvṛtyā*), because right after this he will say **this . . . is his preceptual advice**.

You should know that it is subdivided into ten topics. Of the ten, preceptual advice about practice is the teaching that the practice of the thought of enlightenment (with the aforementioned subdivisions), that does not transgress the ultimate and covering level truths, evolves through non-apprehension in a way not common to Listeners, etc.

Advice about the [four noble] truths of suffering, origination, cessation, and path is (i) the instruction that the emptiness of [suffering, set forth as the] form, etc., [skandha] that is a result, and perfect wisdom are the same because in their essence they are suchness; (ii) that form, etc., that is a cause, and emptiness are not differentiable, and therefore that form, etc., is not qualified by origination-defilement and cessation-purification; and (iii) that in emptiness there is no production, cessation, defilement, purification, degeneration, or increase, etc., therefore there is no form (up to) no arising of ignorance, no stopping of ignorance, no Buddha, and no enlightenment. (iv) Advice about the path is the instruction that it is the practice of the emptiness, etc., of selves or subjects that have neither joined, nor not joined to the perfection of giving, and so forth, or the emptiness, and so forth, of an object . . . [This summarizes the two statements (*Large Sutra* 47-48) that, "Bodhisattvas do not review themselves as joined to the perfection of giving nor as not joined to it," and "They do not join emptiness with emptiness nor is emptiness a matter for joining. And why? Because emptiness is not a matter for joining or disjoining."] . . . or beginning and end with each other. [This summarizes the final statement (*Large Sutra* 48) "They do not join the beginning with the end, nor the end with the beginning, nor the present with the beginning or end, nor the end with the beginning or present, nor the beginning with the end or the present. And why? On account of the sameness of the three periods of time."]

Advice about the Three Jewels, the Buddha, Dharma, Saṅgha, is the instruction (i) that the Buddha is knowledge of the sameness of support and supported, because Buddha and enlightenment have the same mark. This is because you cannot find a knowledge of all aspects marked as a Buddha-producing dharma, and hence [that knowledge] does not join to form, etc. It is instruction (ii) that all dharmas (systematized as all bases, antidotes, and aspects of the three all-knowledges) lack an own-being. And it is instruction (iii) that [the Saṅgha] is unproduced. [The Saṅgha is made up of] the noble, irreversible, trainee Bodhisattvas who, setting aside the Arhat included in the Buddha Jewel, are the seven great persons divided into candidates for, and recipients of results, together with the Pratyekabuddha as the eighth, further subdivided into the twenty with dull faculties, etc.

Advice about non-attachment is the demonstration that body, etc., [33] have no own-being. [It is necessary] because [Bodhisattvas] feel physical, etc., pleasure when they are vigorous in their attempt to put the aforementioned topics into practice.

Advice about indefatigability is the demonstration that they do not put their mind to anything from form up to perfect enlightenment. [It is necessary] because the fearful type can get depressed, when, even after trying for a long time, they don't complete what they set out to do.

Advice about full acceptance of the way is coaching in the fundamental nonproduction of all dharmas. [It is necessary] because their spirits can sink when they receive instructions from Buddhas in all the ten directions, etc., about the paths for each goal.

Advice about the five eyes is coaching that the fleshy, maturation heavenly, wisdom, dharma, and Buddha eyes that range over each particular specific thing, the decease and rebirth of all beings, nonprojection of any dharma, the realization of all noble persons, and the full awakening to dharmas, respectively, are, from the point of view of suchness, practiced as one.

Advice about the six direct knowledges is the demonstration that they should know magical power, heavenly ear, reading the thoughts of others, recollection of previous lives, the composite heavenly eye, and the realization of the extinction of outflow direct knowledges, that cause (i) the earth to shake, etc., (ii) hearing fainter and fainter sounds made in all world spheres, (iii) full understanding of others' greedy, etc., thoughts, (iv) recollection of their own and others many earlier lives, (v) seeing all forms, and (vi) elimination of cankers and obscuration to knowledge, respectively, are in a state of primordial calm.

The path of seeing is systematized as sixteen forbearance-knowledge, and subsequent knowledge of dharma instants in accord with the four truths. It is an understanding of the essencelessness of all dharmas counteracting the things (*vastu*) that it has to remove. Advice about the path of seeing is the demonstration that practitioners embodying total nonsettling cultivate it like conjurers. Just as you cannot consider created and uncreated separate from each other, since they have the same essential nature, so too the path of seeing and the path of meditation are not different either, because [the path of meditation] is based on nothing other than what the aforementioned path of seeing makes manifest. So there is no presentation of a path of meditation that you can mark out. Hence preceptual advice about the path of meditation is the demonstration that they cultivate it, just because of the way dependent origination works, to counteract the things that it has to remove.

Here [in the *Eight Thousand*] all these ten points of preceptual advice are conveyed by the word **perfect wisdom** because [the Buddhas] want it to be a short text. So I have indicated with absolute clarity the passages in the *Twenty-five Thousand* for each specific topic of preceptual advice. Fearing prolixity, I refrain from writing out each passage as corroboration.

[34] Who, then, are the Bodhisattvas who receive such preceptual advice? [Having that question in mind, Subhūti

then] says, **And yet, O Lord, if, when this is pointed out a Bodhisattva's heart does not become cowed**, etc. **If** (*saced*) an indeclinable particle used in the sense of *yadi* ("if") **when this** the ten different topics of preceptual advice based on not finding a Bodhisattva and perfect wisdom **is** first **taught** their **heart does not become cowed** does not recoil, and so **does not despair** get confused, and so, because they have resorted to the dharma with faith, **does not tremble** with fear for no reason . . . If, when this [emptiness] is **demonstrated** in the midterm, their **heart does not become stolid** get lazy, and so does not **despond** become fainthearted, and so, because they have experienced suchness through wisdom **does not get frightened** with an ongoing fear . . . If, when it is **expounded** at the end they do **not turn** their **mind** thinking mind **away** (*viprṣṭhībhavati*) feel regret (*vipratisārībhavati*) and so **become dejected** (*bhagna-prṣṭhībhavati*) turn back (*prṣṭhe bhavati*) broken in spirit, and so, because they have faith and wisdom are **not terrified** with fear of total noncertainty . . . Alternatively, put [these different words] together thus: their **heart does not become cowed, nor stolid,** and **does not despair** when this **is being taught**, etc., because they hold the words, the meaning, and both [words and meaning] in mind, [respectively]. And why? Because, through a precise grasp of the topic, uncontradicted by direct, inferential, or scriptural authority, they do not **despond, turn away or become dejected.** Hence, at first, in the midterm, and at the end they **do not tremble, are not frightened or terrified**.

It is just this Bodhisattva. He means just those Bodhisattvas, skilled in the division of covering level and ultimate [truths], whose hearts do not become cowed, etc., by the aforementioned preceptual advice. **It is precisely this that should be recognized as perfect wisdom**. But how do you know specifically that it is **precisely this perfect wisdom** [as set forth in the *Twenty-five Thousand* under the ten subdivisions of preceptual advice] without it having been marked out [as such]? Let me explain. The topic that does not make

their hearts become cowed, etc., when it is taught, etc., is the perfection of wisdom with ten subdivisions into practice, etc. You know this by implication, so there is no fault.

In conclusion he says **When he thus stands firm, that is his preceptual advice and instruction.**[22] If the preceptual advice that has just been explained makes those Bodhisattvas stand firm in the subject under discussion, then **this** should be known as **his** those Bodhisattvas' **preceptual advice and instruction** indicating what they have to do to attain the goal they seek.

[35] Understood in this way, in the section on preceptual advice there is an indication of the perfection of wisdom—in essence the thought of enlightenment and the bright dharmas that are motivated by that thought—in which there are the following: practice that takes nothing as a basis, the four noble truths that are its objective support, the three refuges that are its foundation, non-attachment that is the cause of special advance, not tiring that is the cause of nonretreating advance, full acceptance of the path that is the cause of not straying into another vehicle, the five eyes that cause progress that does not depend on others, the six direct knowledges that cause the knowledge of all aspects to be brought to full completion, and the paths of seeing and meditation that cause advance to the final stage. [The Lord] indicates preceptual advice in ten subdivisions in the aforementioned sequence because exactly that brings the attainment of the whole goal. Thus [*Ornament* 1.21-22] says:

> [Bodhisattvas] have to know ten pieces of preceptual advice to do with practice, truths, Three Buddha, etc., Jewels, non-attachment, indefatigability, full acceptance of the path, five eyes, six qualities of direct knowledge, path of seeing, and the path called meditation.

[Even though there are exactly ten topics of advice] you still have to know this [following] subdivision of the

Saṅgha Jewel into Bodhisattvas with dull faculties, etc. Based on the sixteen instants of the path of seeing included in the knowledge of paths to be explained [in *Ornament* 2.12-16], candidates for the first result are of two sorts: Faith-followers and Dharma-followers on the fifteen mental instants of the path of seeing. Then those not free from attachment to sense objects (*kāma*) on the sixteenth mental instant of the path of seeing are Stream-enterers. Then there are two other sorts of those same [Bodhisattvas] on the path of meditation, because of eliminating up to the fourth canker operating on sense objects, in divine or human family after family. Then there are candidates for the second result—[reckoned] just one—with dull faculties or keen faculties attaining by faith or seeing because of eliminating the fifth canker operating on sense objects. Then there are Once-returners because of eliminating the sixth canker operating on sense objects. Then another of the same with a single interruption since a single rebirth amongst the gods is left for them. Then because of eliminating the seventh and eighth cankers operating on sense objects there are candidates for the third result who attain by faith or seeing as before. Then you should know five sorts of [Bodhisattvas] called "Nonreturner" because of eliminating the ninth canker operating on sense objects. There those who enter nirvāṇa in the intermediate state are those who, because of eliminating the actual fetter to rebirth, but not the fetter that serves to make [the intermediate state] come forth, attain the end of suffering by actualizing the path in the intermediate state (either when the intermediate state is just coming forth, or when it has come forth). Those who get nirvāṇa having been reborn attain the end of suffering having taken birth in the Form Realm, because of having eliminated neither of the two fetters. Those who enter nirvāṇa with effort attain the end of suffering having been reborn right there, and come face to face with the path with effort, [36] while those who enter nirvāṇa without effort are the opposite of that. The fifth are the Upstreamers. They are, moreover, intent on the

heaven of the Highest gods (*akaniṣṭha*) and intent on the Summit of Existence. There are three sorts of those same [Bodhisattvas] who are intent on the heaven of the Highest gods: entering the heaven of the Highest gods as a floater, a floater over half, and having died in every place. Those intent on the Summit of Existence are free from attachment to forms and of two sorts: those for whom there is peace in this life, and those who witness with a body. Then there are the candidates for the result of the state of Arhat because of eliminating the eighth of the Summit of Existence cankers. And then the Pratyekabuddhas who come face to face with their path, when no Buddha is arising, by relying only on the Listeners' basket of scriptures. Thus there are twenty. In the *Twenty-five Thousand* this topic is talked about in detail. Since the Lord has made a very clear presentation of the persons—from Bodhisattva Faith-follower up to Bodhisattva Pratyekabuddha—in the *Wheel of Nonreturn Sūtra* (*Avaivartika-cakra-sūtra*), you should read that. So thinking, "why grind again what has already been ground," I do not set it forth in detail here. Thus [*Ornament* 1.23-24], setting aside persons who are recipients of the first and second results or candidates for the fourth result because they are easy to understand, says:

> The twenty [members of the Bodhisattva Saṅgha] are those with dull and keen faculties, attaining by faith and seeing, those who go from family to family; having a single interruption, in the intermediate state, at birth, with work, without work, [going] to the heaven of the Highest gods, the three upstreamers; those intent on proceeding to the Summit of Existence, destroyers of attachment to form, those for whom there is peace in this life, who witness with a body, and the Rhinoceros.

Aids to Knowledge that Penetrates Ultimate Reality

They say about those beginner [Bodhisattvas] who have received such preceptual advice:

> After the passage of countless eons they become fully equipped with an accumulation of merit, are wise and have a firm aspiration, have mindstreams governed by the [five] wholesome dharmas such as faith, etc., and have steady direct knowledge. So then there is preceptual advice for them to turn onto the performance level so they can equip themselves with an accumulation of knowledge.

Thus the aid to liberation [of beginner Bodhisattvas] is the wholesome root marked by faith, etc., gotten from heightened listening. Above that, for the purification of the belief performance level, are four aids to penetration of Bodhisattvas—ordinary states arisen from meditation that lead harmoniously to realization of the four truths. They have to be explained as being superior to Listener, and so forth, warmed, etc. [aids to penetration]. This is because their objective supports (bases marked by impermanence, etc.) are superior; because their aspects of nonsettling, etc., that counteract the [wrong] view of dharmas are superior; because as causes of the realization of the three vehicles they are superior; and because their mentor—good friends characterized by skillful means, is superior. You also have to say that these aids to penetration are connected with [the

destruction of] defilement, because the paths of seeing and meditation included in the culmination clear realization to be explained [in *Ornament* 5.5-34] eliminate four conceptualizations—two object conceptualizations based on defiled bases and based on their purified antidotes, and two subject conceptualizations that observe a substantially existing person [37] and a nominally existing being, respectively. Similarly, these [aids to penetration] that are in contact with the particular conceptualizations are each subdivided into small, middling, and big, and hence are superior. Therefore they are superior in five ways. On the other hand, [the Lords] set forth the four warmed, etc., wholesome roots of Listeners, and so forth, with the four truths as objective support (the bases [beginning with form (*rūpa*)] that are marked as "easily breakable, seeable" (*rūpaṇa*), etc.); with aspects of impermanence, etc., that counteract the view of a self; as realizations that cause [only] their own vehicle; and lacking a mentor. And they set them forth as unassociated with four conceptualizations, even though they are actually associated with them, based on the fact that "the four conceptualizations which are the hindrances to their enlightenment are not there." Hence [*Ornament* 1.25-26] says:

> The Protector Bodhisattva's small, middling, and big warmed, etc., [aids to penetration] that are connected with the four conceptualizations in due order, are superior to the Listeners and Rhinoceroses on account of objective support, aspect, being cause, and mentor.

There, about the objective support of the small, warmed, wholesome root, [i.e., aid to penetration, Subhūti] says, **Moreover, when a Bodhisattva courses in perfect wisdom and develops it . . . Moreover** indicates that he is giving instructions about perfect wisdom in another way. Because the Lord has said in a different context, "Bhikṣus, you should explain the sūtra in accord with other sūtras," although he uses a general term **perfect wisdom**, here he

means perfect wisdom marked by [a particular] objective support—impermanent, etc., bases, because in the *Twenty-five Thousand* [*Large Sutra* 119] he says about the objective support of the small, warmed:

> Here a Bodhisattva . . . settles down in the idea that "form, etc., is impermanent," "form, etc., is suffering," "form, etc., is empty," "form, etc., is selfless."

The difference is just that here he is giving a brief indication. There can be no doubt about this, because there [in the *Twenty-five Thousand*], he gives a detailed indication based on each truth.[23] They **course** in it with non-absorption knowledge, and **develop it** with absorption knowledge. [Maitreya] is saying that impermanence, etc.—the sixteen aspects based on the four truths of suffering, etc.—are the base that is the objective support. [38]

What [mental] aspect goes with the objective support? Subhūti says . . . **he should so train himself that he does not pride himself even on that thought of enlightenment**. [Bodhisattvas] **should so** in the manner to be described **train** themselves **that they do not pride themselves** should not settle down is the meaning. They should not only avoid settling because their knowledge is of objects [such as impermanence, suffering, etc.,] that are extremely hidden [from the view of ordinary persons], but **even** [i.e., also] because they have the knowledge aspect that stops settling, etc., and carries them to enlightenment. [Maitreya's] idea is that the [mental] aspect [of the meditation], viewed from the angle of the true nature of dharmas, is nonsettling. [As Ārya Vimuktisena says in his explanation of the *Sūtra* at this point]:

> This is what it is saying. Listeners take the bases beginning with form that are marked as "easily breakable, seeable" as objective support. For them, the aspects are the fact that they are impermanent, etc., because they counteract the view of

self. Bodhisattvas, however, take bases marked by impermanence, etc., as their objective support. For them, the aspects are not settling, etc., because they counteract the [wrong] view of dharmas . . . But if not settling is the nonexistence of settling, then it could not counteract anything because it would not be there. And, [if not settling] is what does not settle, then, would not it absurdly entail [nonsettling] being also present in eyes and so forth [which see, but do not settle. In response] we say that to the extent it is what is opposed, to that extent it is settling. To the extent it counteracts, to that extent it is nonsettling. In what way is it what is opposed? To the extent that there is a seizing on "there is" or "there is not" generated out of groundless imagining. And in what way does it counteract? To the extent that neither of those two are present. And in what way are the two not present? From the two knowledges that in suchness neither exist. As [Subhūti] will say immediately afterwards:

> Does there exist, or can one apprehend, in this state of absence of thought either a "there is" or "there is not?" etc.

[Only] when a valid cognition (*pramāṇa*) [of reality] has been produced, does the [mental] aspect not settle, etc., so how could those investigating [reality] not settle [on reality]?" With this in mind [Subhūti] says **And why**, what is the reason for that? Alternatively he means, "This nonenactment of settling—what does it cause, what is its purpose." **In** response he says, **Because**, etc. Because it lacks a single own-being or many, the **essential original nature** own-being, state of nonproduction **of thought** is **transparently luminous**, i.e., the darkness of all groundless projection has been dispersed, and hence **thought** which is not other than the nonsettling aspect, etc., is **no thought** in suchness. The idea is that since thought lacks any own-being, how could a nonsettling aspect that is not other than it [39] be a suitable place for settling?

Whether you construe the negation **no thought** in a non-affirming or affirming sense, you will not remove wrong views if you are gripped by the inflated idea of absolute being and nonbeing. Seeing that, [Śāriputra] says, **That thought which is no thought, is that something which is**? Put it together thus: **that thought** not other than the aspects of nonsettling, etc., **which** you are talking about, **which is**, in suchness **no thought**, **is** that **no thought something which is**? Since logically it is not anything [ultimately] real, the negation is not an affirming one, but rather non-affirming.

Subhūti poses a counter-question to Śāriputra as his answer: **Does there exist or can one apprehend in this state of absence of thought either a "there is" or "there is not?"** What he intends to say is: There is not even the representation of an absolute "there is" and "there is not." Absence of thought is an absolute nonbeing of thought. The **state of absence of thought** (*acittatā*) is an abstract noun formed from that. In that state **does there exist a "there is"** marked by non-apprehension **or can one apprehend a "there is"** marked by apprehension? Construe a **"there is not"** in the same way. You should know that the earlier **or** is in juxtaposition with the later **either . . . or**, and the later **either . . . or** in juxtaposition with the former. Śāriputra says, **No, not that** to both of the above alternatives, having in mind the following:

> How can something essentially unborn go on for ever or be terminated? Different imaginary qualifications are projected onto an essence. The different qualifications imagined of the unborn are just like letters, etc., etched onto the sky. Nobody can make them.

[40] Now, using those very same words [that Śāriputra used, Subhūti continues with his] answer, saying, **Was it then a suitable question**, etc. **Was it then** (*api nu*) is in the sense of denial, in the sense that it was definitely not. He says just what [Śāriputra's] **question** cavil was, with **whether that thought which is no thought is something**

which is. He has in mind that if there does **not exist**, and if one cannot **apprehend in this state of absence of thought either a "there is" or "there is not,"** how then could he **question** about **whether that thought which is no thought is something which is**? Here too "no thought" is the absolute nonbeing of thought. Hence a state of existence in the form of absolute being or nonbeing is an unwarranted projection.

In the absence of a subject, thought, there can be no **no thought** either, because you cannot apply a negation to something unspecified. With this in mind, Śāriputra says **What then is this state of no thought**? Because "the wise do not mount atop the rooftop balcony of suchness without the ladder of covering [conventional truths]," Subhūti, to teach the yogic covering level, responds by saying, **It is without modification**, etc. It is **without modification** because the state of absence of thought cultivated on each and every step causes, at the Buddha level, a final outcome that is unmodified. And it is **without discrimination** because it causes a final outcome free from distortion. Śāriputra says, **Well do you expound**, etc., because what Subhūti says does not conflict with [correct] realization. He says the **well** twice in amazement. The words *api nāma* [not rendered separately in English] convey awe, the *yathā* is in the sense of *yena prakāreṇa* ("in such a way"). [Understand the word ***araṇa*** ("no war, peace") as follows]: war (*raṇa*) is a clarion call in the mindstreams of others causing them to delight (*raṇayanti*) in the work of hurting self and others. The no-war meditative stabilization has the power to stop those wars—the cankers or afflictive emotions (*kleśa*)—from arising. [The Lord] **has declared** that Subhūti is **foremost of** amongst **those who live** in that [peaceful, meditative state]. He **expounds** the state of absence of thought. [41] Construe it thus by changing the ending [of the word *nirdiṣṭa* (**declared**) to *nirdiśasi* (**you expound**)].

Even when Subhūti does it skillfully, he demonstrates the *Perfection of Wisdom* through the blessing of Buddha, so what is special such that Śāriputra could also be aware of it

and praise him? Nothing at all. Still, there is no fault since the praise is to indicate greatness for the sake of the students of both of them, or to remove the doubts of later students as to whether the dialogue is through the blessing of the Tathāgata alone.

Indicating just how great the state of no thought is, Śāriputra says, **And for that reason should a Bodhisattva be considered as incapable of turning away from full enlightenment**, etc. He has in mind certain [Bodhisattvas] who, though not definitely fixed in a lineage, because of their sharp faculties become fixed as irreversible even at the stage of the aids to penetration through the [Buddha's] inconceivably special skillful means. Those [Bodhisattvas] **should be considered** definitely identified [as irreversible] **because** they do not pride themselves even on that thought of enlightenment, on account of which **reason** there are the non-settling aspects, etc., **and** things marked by impermanence, etc., as objective support. His presentation of irreversibility is not wrong [even though all Bodhisattvas are not irreversible at this stage], because all are fixed in irreversibility at the eighth level. **And should be known as one who will never cease from** because it never diminishes **taking perfect wisdom** in the form of the aids to penetration **to heart**. The **and** is because they should not only be considered irreversible.

[42] Having thus set forth the objective support and aspect, Śāriputra says, **Whether one wants to train**, etc. This is about the small, warmed [aid to penetration's] superiority as a cause. A **level** is just knowledge that has gotten to a special stage. If they **want to train** want to practice on those [levels], they **should listen** with ear consciousness and its affiliated thinking-mind consciousness that settle text and meaning **to just this** [*Perfection of Wisdom Sūtra*] that is concerned primarily with teaching the aids to penetration [at this point]. They should **take it up** with [knowledge] arisen from thinking that pays attention, **bear it in mind** with a practice arisen from meditation that makes it perfect, **recite**

it with a conviction that makes [others] read the text, **study it** such that they come to realize the scripture, and **spread it among others** by teaching it to others in commentaries, etc. They **should train** in all of these, starting with listening, with perfect preparatory and subsequent mind, **and should exert** themselves (*yogam āpattavyam*) with the fundamental mind that brings about the meditative absorption. The word *yoga* [in *yogaḥ karaṇīyaḥ* "should exert oneself"] is not in the neuter gender because gender depends on ordinary use. **Endowed with skill in means.** [The *Mahāyāna Sūtra Ornament*] says:[24]

> Bodhisattvas are skilled at bringing the Buddhadharmas to completion, ripening living beings, getting there quickly, finishing what needs to be done, and at not terminating the path. They accomplish every goal by resorting to this incomparable skill in means on every level.

Hence **skill in means** is just the special quality of mind which, based on the covering and ultimate [levels], quickly brings the aforementioned goals. Those **endowed with** possessing that **should exert** themselves in meditative stabilization **with the aim of procuring** getting all those—**all the dharmas which constitute a Bodhisattva** (*sarva-bodhisattva-dharma*). [Dissolve the compound] as **dharmas** marked by the knowledge of paths that is not shared with Listeners, etc., **of all** absolutely every **Bodhisattva.** Some manuscripts read *sarva-buddha-dharma-samudāgamāya* ("with the aim of procuring all the dharmas which constitute a Buddha"). They are corrupt because right after this it says, **In just this perfection of wisdom all the dharmas which constitute a Bodhisattva,** etc.

But is it not the case that the dharmas—giving, etc., that constitute a Bodhisattva are taught in the Listener vehicle as well? Having anticipated this [rhetorical] question with **And why?** Śāriputra responds, **In just this perfection of wisdom all the dharmas which constitute a Bodhisattva,**

and in which he should be trained and exert himself, are indicated in full detail. [43] The word *hi* is in the sense of *yasmāt* ("because"). **In which** in the dharmas which constitute a Bodhisattva. Śāriputra has in mind that dharmas which constitute a Listener, etc., are set forth in full detail in their basket [of teachings], and dharmas which constitute a Bodhisattva get brought in by extension, while here [in the *Perfection of Wisdom*], dharmas which constitute a Bodhisattva are taught **in full detail**, and dharmas which constitute a Listener, etc., get brought in by extension. [Bodhisattvas who want to train for] the **utmost**, i.e., beyond which there is nothing of greater importance, **right** unmistaken, **enlightenment** full awakening to all aspects, for **right and perfect enlightenment** as far as the Buddha level, [should also train in perfect wisdom] **with the aim of procuring all the dharmas which constitute a Buddha**—for the realization of **all Buddhadharmas** marked by the knowledge of all aspects. But is it not the case that the dharmas which constitute a Buddha are taught in the Listener vehicle as well? Having anticipated the question with, **And why**? Śāriputra responds in just the same manner, saying, **One who is endowed with just this**, etc.[25] **Whether one wants to train on the level of a Listener** . . . up to the final . . . **dharmas which constitute a Buddha** says the following: The small, warmed [aid to penetration] wholesome [root] causes Bodhisattvas to obtain the realizations of all three vehicles. You should know that all of the warmed, etc., aids to penetration, are causes as well.

[44] Subhūti says, **I who do not find**, etc. This is about the middling objective support. Earlier with, **what dharma does the word "Bodhisattva" denote, I do not see that**, etc., he said that the content of the word "Bodhisattva" was not to be found. Now, based on the statement:[26]

> All this is mere names established simply in language (*saṃjñā*). They do not fashion an utterance that is different from an uttering.

he adds a qualification. He demonstrates that Bodhisattvas requiring advice that is in the form of names are not to be found. I have already [W32] explained **I do not find**, etc. Alternatively, construe them: **I do not find** a past, **apprehend** a present, or **see** a future, because all dharmas are empty of the three times. [Qualm]: But surely [the Lord gives] advice about something? [In response to this mistaken idea] Subhūti says **or to the words "perfect wisdom."** He has in mind names as absolutes. [He does not find] **anything to correspond to Bodhisattva** that is essentially a name. This would be **regrettable** cause a state of mental dejection, because at the end of the experience they would not find a solid topic to stand on. **If I, unable to find**, etc., is what would be **regrettable**. **Arise and pass away**. **Arise** the rule **pass away** the exception. [That is, in a world that is name only, being and nonbeing would be analogous to those statements that give the basic elements of a scheme (*vidhi*), and those statements that give exceptions to the basic pattern (*niṣedha*). Dharmakīrti] says:[27]

> There is no *vyavahāra* ("language, conventional reality") other than what gives the rule (*vidhāna*) and negation.

Hence, since just these two terms bring in everything, he is saying that it exists just to that extent. It is saying that the objective support is form, etc., qualified, in suchness, by a state free from arising and passing away.

[45] What [mental] aspect goes with the objective support? Subhūti says, **Moreover, what is thus designated** the objective support **is not continuous** in the form of a connected series. **Nor** is it **not-continuous**, based on the logic [of Jñāna-garbha's *Delineation of the Two Truths* (*Satya-dvaya-vibhaṅga*)]:[28]

> Since there is nothing to refute, it is clear that, in suchness, there is no refutation. And the application of a negation to something unspecified is not proper. And even if you resort

to the merely imagined, [from the negation] would be something on the covering level, not an ultimate.

It is not **discontinuous** in the sense of a connected series in which there are dissimilar things, and similarly, **not-discontinuous.** Having anticipated the question, "What is wrong, on the covering level, with an appearance corresponding to the word Bodhisattva that is a connected series in which there are dissimilar things?" with **And why?** Subhūti says **Because it does not exist**. "In suchness" has been left out. He intends there is no fault on the covering level. In conclusion he says, **That is why**, etc. [Maitreya] is saying here that the [mental] aspect [of the meditation], viewed from the perspective of the true nature of dharmas, is suchness, devoid of a connected series in which there are dissimilar things.

Subhūti says about the objective support of the big, warmed aids to penetration, **A Bodhisattva who does not become afraid when this deep and perfect wisdom is being taught**, etc. **Deep** [46] means a mere name, a mere concept, the depth of which is not plumbed by those of other faiths (*anya-tīrthya*), and those of us who are scared of the unsupported. It is saying that the objective support is the truth of suffering, etc., qualified as a mere concept. What aspect goes with the objective support? He says [such Bodhisattvas] **should be recognized as standing at the irreversible stage**, etc. Since that concept is not expressible as any wholesome dharma, etc., [they should be recognized] **as resolutely believing**[29] as resolutely focused on **perfect wisdom** in this context, the big, warmed [aids to penetration]. (Elsewhere you should also know the referent of the word perfect wisdom from the context as well.) They are **not lacking in** are endowed with **surpassing intention**:

> The noble ones have an extended, expanded, joyous, helpful, great, and righteous intention (*āśaya*) that is a surpassing intention (*adhyāśaya*) because it is surpassing in those ways (*evam-ādhikya*).

They are **standing at** have reached and do not lose **the irreversible** eighth **stage of a Bodhisattva** because they have obtained the state of not turning back that is necessary for that. They are **standing firmly** because they reach and do not lose it because, through being fit to produce that, they have obtained ever superior realizations. Subhūti says **in consequence of taking no stand** because these are both within nonsettling. It is saying that the [mental] aspect, viewed from the perspective of the true nature of dharmas, is the inexpressible.

You should have no reservations about [the fact that the *Eight Thousand* is demonstrating] these objective supports and aspects of the big warmed because in the *Twenty-five Thousand* it says the following in this context: "Moreover, the reality corresponding to 'Bodhisattva' taken as a conventional term for a dharma, as a concept of a dharma, cannot be expressed by anything," etc., up to, ". . . 'Buddhadharmas' cannot be expressed by anything, be it wholesome or unwholesome," and so on, up to, "existent or nonexistent; . . . [reality corresponding to] a dream," etc.

Thus the warmed with its objects and aspects is of three sorts. It is called warmed because it is precursor to the fire of nonconceptual wisdom. Understand that what distinguishes it from the aid to liberation is its being, [as Ārya Vimuktisena says], "closer to the path of seeing, given that nothing untoward intervenes." Thus [*Ornament* 1.27-28b] says:

> The objective supports and aspects of the aids to penetration, [each subdivided] into small, middling, and great are as follows: [small object] impermanence, etc., based on the truths, [small aspect] cessation of settling, etc. (This [and all the following] are the cause of attaining all three vehicles.) [47] [Middling support] the arising or passing away of form, etc., [middling aspect] discontinuous or continuous; [big object] concept and [big aspect] being inexpressible.

Now, after the warmed aids to penetration, Subhūti says, **Moreover, a Bodhisattva who courses in perfect wisdom and develops it**, etc. This is about the objective support of the small, peaked wholesome [root]. I have already explained [W37] **courses in and develops**. Alternatively they **course in perfect wisdom** (contextually, the peaked) with preparatory and subsequent mind, **and develop** it with fundamental mind. They **should not stand in form,** etc. There **form** is easily breakable, or seeable, **feeling** is experience, **discrimination** (*saṃjñā*) what seizes on a sign, **composites** mental constructions, and **consciousness** knowing. Again **form** is threefold: imaginary (*kalpita*) form on account of imagination in the form of a subject-object; conceptualized (*vikalpita*) form—just consciousness appearing as that [subject-object] because of the imagination of the nonexistent as there; and the form of the true nature of dharmas—just no form—because, in suchness, the final outcome is in the form of emptiness. Explain [the other four skandhas] feeling, etc., like this as well. [The *Treasury of Knowledge* says],[30] the particular order of the form [skandha], etc.,

> . . . is in accord with grossness, impurity, what is exemplified by a pot, etc., and the realms.

They **should not stand in**, i.e., should not take a stand in their minds by apprehending an entity that does not exist in suchness **form, etc**. It is saying that the objective support is form, etc., qualified as unfit to be a standing place, since form, etc., is empty of an own-being, and hence is in its nature devoid of the own-being of form, etc.

"Why is the objective support thus?" Having anticipated this question with, **And why**? Subhūti says, **Because, when he stands in form, etc., he courses in its formative influence**, etc. This is the [mental] aspect viewed from the perspective [48] of its difference. The idea here is that the aspect is just the subjective dimension of the objective support, and, since the standing of a topic is what experience

lands on, the objective support is the object simply insofar as it agrees with the aspect. Thus, **when he stands in form** by way of the aspect of impermanence, etc., **he courses in formative influences** in the conceptualization of a form that is experienced, **and** thus **not in perfect wisdom** (contextually the peaked). Explain feeling, etc., like this as well. It is saying that you should take the [mental] aspect, viewed from the perspective of the true nature of dharmas, as follows—as the one nature that all dharmas, beginning with form, and their emptinesses, ultimately share with each other. There [in the text at this point], it is set forth as not taking a stand on form, etc., in the aspect of something permanent or impermanent, etc., because in emptiness there is no such thing as impermanence. [This is certainly the aspect intended by the *Eight Thousand*], because the *Twenty-five Thousand* [*Large Sutra* 128-133] says: "The very form is emptiness and the very emptiness is form . . ." and so on up to, "What is the emptiness of the impermanence that is not the impermanence," etc.

But meditation in the absence of formative influences is not possible, so how could [Bodhisattvas] course without coursing in formative influences? Having anticipated this question with, **And why?** Subhūti says, **For, while he courses in formative influences, he cannot gain perfect wisdom**, etc. The idea here is that a formative influence is a conceptualization, and perfect wisdom is free from conceptualization, so how could those coursing in conceptualization, insofar as they have settled down on the real, be coursing in perfect wisdom? It is only as illusory persons, as it were, that they course.

Take the three statements **he cannot gain perfect wisdom** [by which is meant] mainly the small peaked, **exert himself upon it, nor fulfill it** relative to the preparatory, fundamental, and subsequent stages, respectively. Construe, **When he does not fulfill perfect wisdom, he cannot go forth to all-knowledge**, etc., as . . . they cannot go forth to all-knowledge **so long as they remain those who try to**

appropriate (*parigṛhṇan*) so long as they remain those who take as their own **the essentially elusive** (*aparigṛhīta*) the formative influence that is an inappropriate perception (*grahaṇa*). [Buddhas] refer to the knowledge of all aspects here by the word **all-knowledge** because it is the generality [49] for the three all-knowledges, and so too elsewhere where it is fitting.

Having anticipated the question, "Why is a formative influence an inappropriate perception?" with, **And why?** Subhūti says, **For in perfect wisdom form is not appropriated**, etc. He has in mind that **form**, etc., which is the object-content of formative influences, is **not appropriated in perfect wisdom** because, logically, it does not exist. Hence, [Bodhisattvas] should not seize on (*grāhya*) formative influences that have that object-content, because what is rejected in them is false. He is teaching the same thing when he says **But the non-appropriation of form, etc., is not form**, etc. He has in mind the fact that rule (*vidhi*) and exception (*pratiṣedha*) mean different things. [That is, the form skandha, etc., is analogous to what you understand from the statement of the general scheme, and its absence analogous to those statements that give exceptions. Just as the statements have a different content, so too are appropriation and non-appropriation of form different.] **And perfect wisdom also cannot be appropriated**. He is saying that even when they have perfect wisdom they should not settle down on the real, because they would then be mistaken. **It is thus that a Bodhisattva should course in perfect wisdom** is the conclusion. The word *hi* is for emphasis, in the sense exactly thus.

This concentrated insight of a Bodhisattva is called "the non-appropriation of all dharmas," etc. He is talking about the small, peaked meditative stabilization that emerges with such objective supports and aspects, calling this meditative stabilization by the fitting name—**not appropriated** by **any dharmas** such as form, etc. As Ārya Vimuktisena says:

> It is . . . "vast" with the vastness of the dharma element, "noble" (*puras-kṛta*) [50] because the aforementioned superior objective support and aspect ennoble the mind (*cetasaḥ purato vartanāt*).

Hence you should not accept the reading *apuras-kṛta* ("not noble") found in some manuscripts. It is **unlimited, steady** (*apramāṇa-niyata*): it is **fixed on the unlimited** (*apramāṇa-niyata*) because it is specifically fixed on the knowledge of all aspects, or, because the link of immense compassion and wisdom fix it to effecting the welfare of unlimited beings. It is **not shared** not realized by others, because it has the five aforementioned superiorities of objective support, etc.

Subhūti says about the middling objective support, **The state of all-knowledge itself cannot be taken hold of,** etc. The wording "[all-knowledge] **itself**" brings in its impermanence, etc., and its emptiness. **Because it cannot be seized through a sign**. This says why **it cannot be taken hold of**. [It cannot be seized] **through a sign** its unique nature, because there is no word [for, or perception of it] (*grahaṇa*), because in suchness everything has the same nature as everything else. It is saying that the objective support is form, etc., qualified as a signless state because of the dharma element that is its ultimate nature. This state is the same for impermanence, etc., the knowledge of all aspects, and emptiness because they all share the same nature as each other, since each has no own-being for its nature.

What is the fault of seizing through a sign? Subhūti says, **If it could be seized**, etc. If it could be seized through a sign, then **the Wanderer** ascetic, **Śreṇika** by name, who seizing on our doctrine through a sign and not seeing freedom for a long time became depressed, would certainly not have **gained faith** complete confidence **in this** doctrine through his practice of signlessness. The idea is that it [the doctrine] would have been equally [incapable of inspiring faith] as is seizing through a sign. Explaining just that Subhūti says, **Śreṇika the Wanderer**, etc. He **believed**

resolutely, i.e., directed attention believing **in this** signless **cognition of all-knowing** in the sense of what brings forth the state of a Tathāgata, **and as a "Faith-follower"** as one with small faculties following the path of faith **he entered on a cognition with a limited scope** the selflessness of persons. **Having entered** on it, afterwards he did not pay attention [51] through signs **to form, etc. Nor did he review** through a sign **that** meditating **cognition with a joyful zest** (mental feeling of well-being) **and pleasure** (physical pliancy) that is produced **in that** signless meditation. He was someone free from ordinary attachment who entered [on it] by resorting to either the first or second concentration. So says Bhadanta Vimuktisena.

What aspect goes with this objective support? Subhūti says, **He viewed in neither**, etc. Because of the emptiness of a subject (*adhyātma*) **he neither viewed** (through a sign has been left out) **that** meditating **cognition as inside** (*adhyātma*)—as an appropriated, inner sense field composed of primary and secondary elements **form**; **nor**, because of the emptiness of an object (*bahirdhā*) **as outside** (*bahirdhā*)—a nonappropriated, outer sense field composed of primary and secondary elements **form**; **nor**, because of the emptiness of both **as both inside and outside** a body composed of both of those **form**. Does he then see it elsewhere than form? [In response, Subhūti] says, **nor as other than form, etc**. How, then, can you say that he settled into the cultivation of the dharma? [In response, Subhūti] says, **In this scripture passage**, etc. **In this** here in this **scripture passage** particularized relative to a stage of practice, **Śreṇika**, standing at the belief-based performance level, is understood to be **one who resolutely believes**, i.e., not one who has realized. Hence **here Śreṇika**, who [believes in, but] has not realized the suchness of **this always** signless **cognition of the all-knowing, is called a Faith-follower**. What Subhūti intends is that those with sharp faculties [52] who realize its suchness are the so-called Dharma-followers. How do even those with dull faculties come to have such belief? [In

response, Subhūti] says, **He took the true nature of dharmas,** etc. **He took the true nature of the** perfection of wisdom **dharma** that is undeceiving because of the power of prior continuative force[31] **as his standard, and resolutely believed thus** in the signless, **so** hence **that** therefore **he did not take hold of any dharma** through superimposition, **nor apprehend any dharma** as existing, **which he could have appropriated** made his own as something acceptable **or released** as something to be avoided. Not only that, **he did not even care about** awaken, in suchness, to **nirvāṇa**. It is saying that the [mental] aspect, viewed from the perspective of the true nature of dharmas, is not making form, etc., into a possession because its own-being has been negated. There the example of Śreṇika is to teach that he rejected that meditative stabilization because of his connection with those of other faiths (*tīrthika*), but still directly witnessed that meaning, just through the power of his belief.

About the big objective support Subhūti says, **This also should be known as a Bodhisattva's perfect wisdom,** etc. **This** what he is going to say; **also** not only what he has already said. **That he does not take hold of form, etc., and that he does not enter nirvāṇa midway**, etc., says just what that is. The *yad* (**that**) is an indeclinable used in the sense of *yasmād*. Because of not looking at a sign of forms, etc., is the idea. [Qualm]: Bodhisattvas would, therefore, enter nirvāṇa [and go out of existence] like Listeners, because, insofar as they take nothing as a basis, all would have ceased [for them. In response to this, Subhūti] says **and that he does not enter nirvāṇa midway**, etc. The word *ca* (**and**) is restricting [i.e., means "but"]. [The older scriptures say of nirvāṇa]:

> Without any decline in their body, they stay above (*adhivāsa*) feelings. The liberation of their mind is like a lamp going out (*nirvāṇa*).[32]

Such a nirvāṇa is prohibited in the Mahāyāna. On the authority of the *Lotus Sūtra* (*Saddharma-puṇḍarīka-sūtra*),

because of the force of their great skill in means, until such time as others do not need them they **do not** like Listeners **enter nirvāṇa midway** [53] in the middle, when they realize the signless state. Since the nirvāṇa of Listeners is not a possibility at the aids to penetration stage, you have to supply "in due course." **Before he has realized the ten powers,** etc. Take it as "before they have realized the *fully completed* **Buddhadharmas**," because [not only Buddhas have the ten powers, etc.,] others have them to some extent. I will be explaining the **powers of a Tathāgata**, etc., later. In conclusion, Subhūti says, **Therefore this too should be known as a Bodhisattva's perfect wisdom**. It is saying that the objective support, in suchness, is form, etc., qualified by the absence of any sight of the sign blue, etc. [A form is not seen to be blue, etc.,] just because [form, etc.,] have no essential own-being.

What aspect goes with the objective support? Subhūti says, **Further, a Bodhisattva who courses in perfect wisdom and develops it, should consider and meditate on what that perfect wisdom is, on him who has it, and on this perfect wisdom as a dharma which does not exist, which cannot be apprehended.** They [should consider and meditate] **thus** what he says next. They should **consider** by contemplating at the meditation stage the meaning accurately determined **and meditate on** by defining with logic and scripture at the listening and thinking stage **what** amongst the form skandha, etc., or alternatively, of the [six Vaiśeṣika] topics, what "substance, quality, action, universal, particular, or inherence" [**that perfect wisdom is**]. **On those who have it.** Is [perfect wisdom] connected with self or dharmas? That [perfect wisdom] is not anything, and nothing has it, because no form, etc., has ever been produced, is the idea. Is that [perfect wisdom] therefore nonexistent? Subhūti says, **and on this perfect wisdom as a dharma**, etc. The idea is that nonexistence—**perfect wisdom** in suchness—does not exist because you cannot apply a negation marker to something unspecified. [54] In conclusion

he says, **When these considerations do not make him afraid**, etc. **He is to be known as a Bodhisattva who possesses** because of his realization **perfect wisdom** the big peaked [aids to penetration]. [Maitreya] is saying that the aspect, viewed from the perspective of the true nature of dharmas, is the nature of perfect wisdom that does not exist, insofar as determination does not apprehend anything when wisdom makes a proper inspection. Thus the peaked with its objects and aspects is of three sorts. It is called peaked because it is at the top of wholesome roots that are immovable. Thus [*Ornament* 1.28cd-30] says:

> [Small object] not taking a stand on form, etc., in their nature in a state devoid of own-being; [small aspect] given their state of being each other's own-being, not taking a stand on them as impermanent, etc.; [middling object] given the state of their being empty in their natures, their state of being each other's own-being; [middling aspect] the non-appropriation of dharmas; [big object] not looking for their signs; [big aspect] investigation by wisdom that does not take anything as a basis.

Now, after the peaked, Śāriputra first asks the question, **How can a Bodhisattva be known as possessing perfect wisdom, when the very form does not possess the own-being of form**, etc. This is about the objective support of the small, forbearance wholesome [root]. You have to add: ". . . when they take [form that does not possess] **the own-being of form** as an objective support." It is saying, **How . . . when** they take form, etc., that **does not possess the own-being of form, etc.**, as an objective support, are **Bodhisattvas then to be known**, because of their realization, **as possessing perfect wisdom** contextually the small forbearance. [55] Subhūti responds by saying, **It is so, Śāriputra. Form itself does not possess the own-being of form**, etc. He has in mind the dependently-originating true nature of dharmas, conveyed [in the well-known canonical

statement]: "When that exists, this comes into being." Otherwise his answer, "Form itself does not possess the own-being of form," would not be an appropriate response to the question ["How can Bodhisattvas possess perfect wisdom] when the very form does not possess the own-being of form." Qualm: Why should form, etc., not possess an own-being? Subhūti says **perfect wisdom does not even possess** the general **mark of being perfect wisdom**. (The word **even** is because it does not possess a specific mark either.) By teaching that perfect wisdom does not possess own-being, he teaches that [form] does not possess the own-being of anything else. [Qualm]: The result of the Teaching is the elimination of delusion, so marked and mark apply to it. Subhūti says **the marked does not possess the own-being of being marked**, etc. The mark is the generality and the marked is the particular [base].[33] [Qualm]: But surely they both have an own-being. Subhūti says . . . **and own-being does not possess the mark of being own-being.** The idea [is what Nāgārjuna is getting at in his *Praise of the Phenomenal* (*Niraupamya-stava*), where he says]:

> Suchness is free from marked and mark and cannot be uttered in speech. The status of marked and mark properly pertains to concepts.

It is saying that the objective support is form, etc., qualified by a state without any own-being, because in emptiness marked and mark are the same.

[56] What aspect goes with the objective support? Śāriputra begins the discussion of this aspect with the question, **Nevertheless, the Bodhisattva,** etc. What Śāriputra means is, "Do **Bodhisattvas who train in this** covering level objective support, **go forth to all-knowledge** by obtaining the small, forbearance wholesome [aid to penetration] that advances it. Subhūti responds in the affirmative with, **He will,** because [Śāriputra] said something that does not contradict the true nature of dharmas. The aspect,

viewed from the perspective of the covering and ultimate levels, is the own-being that is just the absence (*abhāva*) of form, etc. They **will go forth** to the extent that they cultivate it.

How do those training in the small, forbearance wholesome [aid to penetration] go forth to the knowledge of all aspects? Subhūti, having anticipated the question with, **And why?** says, **Because all dharmas are unborn and do not go forth**. This is about the middling objective support. The idea is that they will definitely go forth because of their special realization with its ever superior objective support, etc. The first *hi* [not rendered separately in English] is restrictive, in the sense, "they are totally (*eva*) **unborn**." How so? Because a dharma that is born has been refuted, because it does not last from one instant to the next. Hence **all dharmas do not go forth** have not passed into nirvāṇa. Thus the objective support of the middling forbearance is form, etc., qualified as unborn and not going forth because, in its essential nature, it has no own-being.

What aspect goes with the objective support? Subhūti says, **When he courses thus, a Bodhisattva comes near to all-knowledge**. Based on [the axiom that], "All [verbal roots] that mean going mean understanding," they **course thus** means they meditate **thus** in the way just explained. They **come near** are close by because they soon attain realization **for the sake of maturing** ripening **beings** by urging them on towards wholesome dharmas. **His body, thought, marks, and Buddhafield shall become perfectly pure**, etc. Because the total purification of form, etc., is from understanding [57] the essential nature of all dharmas, that is the cause of purity. Thus, viewed from the perspective of the purification aspect causing purity, from cultivating it their **body** becomes **perfectly pure**, [i.e., of the ten wholesome actions] the three actions of body become pure; their **thought becomes perfectly pure**, i.e., the three actions of mind become pure. The thirty-two **marks** of a great being **become perfectly pure** because they come forth in all

their perfect constancy, brilliance, and completeness. Their **Buddhafield becomes perfectly pure** [means] the beings and environment are in a state of purity. Since this is impossible in its totality at the aids to penetration stage, what is intended is just the portion that is there. In conclusion, Subhūti says, **It is thus that a Bodhisattva who courses comes near to all-knowledge**.

[58] **He courses in a sign when he courses in form, etc., or in the sign of form, or in the idea that "form is a sign," or in the production of form, or in the stopping or destruction of form, or in the idea that "form is empty," or "I course," or "I am a Bodhisattva."** This is about the big objective support. The idea is as follows: Bodhisattvas fall into the defilement of saṃsāra that has grasping at its root to the extent that, because of settling down on things, they course within seizing on signs. The defilement of saṃsāra is in the sense of the statement [*Large Sutra* 133], that Bodhisattvas are defiled (*kleśa*) by signs. Here **form** is an effect, **the sign of form** accompanying causal condition, **the idea that "form is a sign"** substantial cause, **production** birth, **stopping** because of not lasting from one instant to the next, **destruction** because extended objects do not last, and **empty** the nonexistence of both [instantaneous and extended objects]. They are **unskilled in means** because they go about it incorrectly. Having indicated [the objective support] by saying what it is not, [starting from Śāriputra's question], **How then must a Bodhisattva course if he is to course in perfect wisdom**? [Subhūti then] indicates what it is in positive language. [59] In conclusion he says, **Coursing thus, the Bodhisattva courses in the perfection of wisdom and develops it**. [In the English version this is just the words **He courses (but . . .)**.] **Coursing thus** with form, etc., qualified by the signlessness of all dharmas as objective support, Bodhisattvas **course in perfect wisdom** in the big forbearance. All dharmas are signless because neither a particular nor general mark is possible.

What aspect goes with the objective support? Subhūti says, **[He courses] but he does not entertain such ideas as "I course,"** etc. What he intends is:

> They do not understand in any manner a positive, a negative, the two together, or the negation of both.

Having anticipated the qualm: How can they meditate without going near [dharmas]? with, **And why?** Subhūti says, **because all dharmas are unapproachable, and unappropriable.** The signs of form, etc., are, in their very nature, without any underlying basis. Hence belief attention does not believe in them, and attention to reality does not know them. Thus, viewed from the perspective of the true nature of dharmas, when [dharmas] are taken as the objective support by such a mental aspect, they are **unapproachable** because belief attention does not claim them, and **unappropriable** because attention to reality does not perceive them.

Thus the forbearance has three objective supports and aspects. It is called forbearance (*kṣānti*) because it bears (*kṣama*) a big reality (*dharma*), because [at that stage] the states of woe are no more. Thus [*Ornament* 1.31-32ab] says:

> [Small object] the lack of an own-being of forms, etc., [small aspect] the nonbeing which is their own-being; [middling object] their being unborn and not going forth, [middling aspect] purity; [big object] signs have no standing, [big aspect] hence not believing in and perceiving them.

[60] [Vasubandhu] says,[34] "Those [Listeners] who have attained the forbearance [stage] do not go into states of woe," on account of which a great master (*ācārya-pādaiḥ*) says, "Bodhisattvas do not produce the [Listener] forbearance." We have to think about this, because [Maitreya] says there is a Bodhisattva forbearance realization. We should know [that the great master] is not contradicting

the [*Perfection of Wisdom*] *Sūtra*, because his statement that, "those who have attained the forbearance do not go into states of woe" intends that they do not go there because of their underlying [negative] karma. This is certain, because elsewhere, [in the *Life of Sundara-nanda* (*Saundarananda*)] we read that even Śāriputra, etc., as instructed by the Lord, took Sundara-nanda on a tour of hell.

Now, after the forbearance aids to penetration, Subhūti says, **The Bodhisattva then has the concentrated insight "not grasping at any dharma" by name**, etc. This is about the objective support of the small, highest dharma wholesome [root]. Put it together as follows: **the concentrated insight** that does not appropriate any dharma is **called** a **vast**, etc., **"not grasping at any dharma"** meditative stabilization when the objective support is a form, etc., that, in suchness, is essentially this meditative stabilization itself. What aspect goes with the objective support? Subhūti says, **When he dwells in this concentrated insight, a Bodhisattva will quickly win full enlightenment**, etc. Through the force of their prayers, merit, wisdom, and the dharma element, the meditative stabilization operates spontaneously in all world systems, in line with the dispositions [of those beholding it]. Hence they **will quickly win full enlightenment** with such a [mental] aspect (viewed from the perspective of its result) and objective support.

Subhūti, through the might of the Buddha, says: When he dwells in this concentrated insight, a Bodhisattva will quickly win the full enlightenment that the Lords, the Tathāgatas, the Arhats, the right and perfect Buddhas of the past have predicted for him. This is about the objective support of the middling. That he is speaking through the might of the Buddha is repeated in order to make it clear that he is speaking with a particular confidence, or [61] to bolster the mindfulness of trainees about it. **. . . that the Lords . . . of the past have predicted for him.** It is in the nature of things that the Buddhas make a prediction about practitioners who have perfectly achieved the

meditative stabilizations, so the middling's objective support is form, etc., qualified by the state that causes the prediction. **Tathāgatas** make a demonstration of dharma so totally unmistaken that they perfectly take care of all the needs of others. **Arhats** eliminate afflictive obscuration, obscuration to knowing, and residual impression, so that they perfectly take care of all their own needs. **Right and perfect Buddhas** realize the path that leads to the state that perfectly takes care of both [their own and others needs]. **In this**, i.e., in this middling, highest dharma [aid to penetration].

What aspect goes with the objective support? Subhūti says, **But when he dwells in that concentration, he does not review it**, etc. They **do not review** with a nonconceptual mind, **nor think** conceptually, because in suchness [both] do not exist. They do not think, **"I am collected"** I am somebody who has achieved a meditative state. They do not think, **"I will enter into concentration," "I am entering into concentration," "I have entered into concentration**." These are either preparatory, fundamental, or subsequent conceptual states, or those in the three periods of time. **All that in each and every way** (*sarveṇa sarvam sarvathā sarvam*) **does not exist for him**. [Ārya Vimuktisena] says that "there are two totalities (*sarvatā*): the total of all bases and the total of all aspects." Hence ***sarveṇa*** subdivided into a past base, etc., ***sarvam*** conceptualization entities arisen with skandhas, etc., as base, ***sarvathā*** even divided into the smallest, small, etc., ***sarvam*** all, together with residual impressions. The knowledge **"I am collected,"** etc., does not arise for Bodhisattvas who have understood the nature of meditative stabilization, because all such conceptuality is untenable. Hence all [those notions] do **not exist** do not happen when, viewed from the perspective of the true nature of dharmas, they practice with that [mental] aspect.

Śāriputra begins the discussion of the next objective support with the question, **Can one show forth that big, highest dharma aid to penetration concentration**? What

Śāriputra means is: "Is it essentially different from the Bodhisattva [and the Bodhisattva's action of meditating]?" (In some [manuscripts] the reading is ["Can one show forth] which (*katamena*) [concentration?"]. There [62] you have to be of the opinion that it would not fit the syntax of the question.) Subhūti responds, **No, Śāriptura**. What he **means** is: Absolutely not, because the objective support is form, etc., qualified as follows. In the true nature of dharmas, the three —meditative stabilization, Bodhisattva, and perfect wisdom that is the topic [being meditated on] share the same nature with each other. Thus [the Bodhisattva's] form [skandha, etc.,] cannot be demonstrated as something essentially different.

Qualm: Since they meditate on it, why can they not demonstrate it as something? Subhūti, having anticipated that with, **And why**? says in response, **Because that son of good family neither knows nor perceives even it**. He is teaching the aspect. Given the fact that all dharmas are unknowable and do not exist, nonconceptual meditative stabilization is the supreme method. When the aspect, viewed from the perspective of the true nature of dharmas, takes the objective support thus, [Bodhisattvas] **neither know** that meditative stabilization with non-imaging (*nirākāra*) thought, because it does not merge with anything, **nor perceive it** through an image (*sākāra*), since then [the knowledge] would be like a dream, etc., without any basis. The **even** is because the [meditative stabilization] aspect is not the only thing [they neither know nor perceive]. What he has in mind is that demonstrating something as one thing or the other is contingent on conceptualization.

Qualm: If you take nothing as a basis then there can be no object of meditation, meditator, or meditation. With that in mind, Sāriputra says, **You say that he neither knows nor perceives it?** Subhūti, keeping in mind that it is not a problem [if they exist] on the covering level, says **I do**, I say that he neither knows nor perceives it. Anticipating the same qualm with, **And why**? he then says, **for that meditative stabilization does not exist**. You have to supply, "in

suchness." [63] That an illusory person does make effort, etc., powered by an earlier force, is a given.

Then the Lord praised venerable Subhūti: **Well said, well said, venerable Subhūti** he says, because Subhūti did not contradict the true nature of dharmas. **So it is, Subhūti, so it is. It is just as you confidently reveal through the might of the Tathāgata, just as you expound through the blessing of the Tathāgata.** He **confidently reveals** because he has knowledge that makes it clear; he **expounds** by explaining the topic to others. The *te* is [a short form of] *tava* ("yours"). In conclusion, the Lord says, **And thus should a Bodhisattva train therein** . . . The word **and** is for emphasis. By **thus** he intends the aids to penetration. Qualm: Why should they train in this sequence? Having anticipated this, the Lord says, . . . **because then he trains in perfect wisdom**, in the aids to penetration. Thus the highest dharma has three objective supports and aspects. It is called "highest dharma" because it is highest amongst dharmas. Thus [*Ornament* 1. 32cd-33] says:

> [Small object] meditative stabilization, [small aspect] its activity; [middling object] prediction, [middling aspect] extinguishing conceit; [big object] the mutual sameness of the three, [big aspect] nonconceptual meditative stabilization.

[Maitreya] is saying that those who have thus made an investigation into dharmas, and whose thoughts have become collected, meditate, step by step, on the selflessness of all dharmas. When, with the slight clear shining (*āloka*) of knowledge that comes from not settling down on the meaning of separate things, they see just mere mind, then it is their warmed stage. Here, in the Mahāyāna [in the *Mahāyāna Sūtra Ornament* and in the *Knowledge Collection* (*Abhidharma-samuccaya*)], just this is called "the meditative stabilization that has the shining appearance" (*āloka-labdha*). When they just start to persevere at the meditation on selflessness in order to make more and more vibrant the

shining appearance of the dharma, and a middling clear shining of knowledge comes about, [64] then it is the peaked stage. Just this is called "the meditative stabilization in which the shining appearance has increased." When, by abiding in mind only, the clearest shining of knowledge that does not settle down on external objects arises, it is the forbearance stage. This is "the meditative stabilization in which one part of ultimate reality is entered into" since there is entry into the non-existence of a grasped aspect. And when knowledge shines forth completely free from the disturbing appearance of a subject-grasper of objects, it is the highest dharma stage. Just this is called "the uninterrupted meditative stabilization." All these four stages are also called "the level of belief performance" because belief is firm. And the *Jewel Cloud Sūtra* (*Ratna-megha-sūtra*) says:

> Bodhisattvas at this level, even though ordinary persons, transcend all the hardship that befalls the foolish, and become specially endowed with innumerable meditative stabilizations, retentions, freedoms, and clairvoyances.

Having thus indicated the superior objective supports and aspects of the aids to penetration, and the fact that they are cause, Śāriputra begins the discussion of their connection to the four conceptualizations with, **When he thus trains he trains in perfect wisdom**? He intends it as a question. The Lord says, **When he thus trains he trains in perfect wisdom**. He intends to say, on the language covering level (*udbhāvanā-saṃvṛtyā*) [i.e., according to convention], they train. Śāriputra does not understand the Lord's intention, and asks, **When he thus trains, which** absolutely real **dharmas does he train in**? [65] The Lord says, **He does not train in any dharma at all**, ultimately nowhere at all. This is connected with the mistaken understanding that comes with conceptualization based on mere bases. Qualm: But how could those who are training not train? Having anticipated the question with, **And why**? the Lord says, **Because**

the dharmas do not exist in such a way as foolish, untaught, common people are accustomed to suppose. They are **foolish** because they entertain defiled dharmas, **common people** because they lack purified dharmas, and **untaught** (*aśrutavat*) because they have no belief and expertise in such dharmas. The idea is that the dharmas **do not exist in such a way** as they **are accustomed to suppose** because, through the force of the ignorance conceptualization, they apprehend them as existing. Hence, those who are training on the covering level are not, in suchness, training. [Qualm]: If they do not exist in that way, then, by implication, they exist in some other way, and so there is still the fault of taking them to be real. Śāriputra, intending this, says **How then do they exist**? The statement, "those [dharmas] do not exist in such a way as they are accustomed to suppose" was to eliminate mistaken understanding as it occurs. Even so, that does not mean they are absolutely [nonexistent]. Hence the Lord says, **As they do not exist, so they exist. As they do not** logically **exist, so they exist** on the covering level, as attractive only in the absence of sustained thought—to the extent that the state of existing is just the state of nonexisting (*avidyamānatā*). In conclusion, the Lord says, **And so, since they do not exist, they are called ignorance. Since they do not exist**, therefore on account of that, on the covering level they **are called ignorance** (*avidyā*) based on the etymology: knowing mistakenly (*viparīta-jñāna*) is not knowing (*ajñāna*). This, then, is the presentation [66] of the ignorance conceptualization.

The Lord then says, **Foolish, untaught people have settled down in them**. This is about the conceptualization of the form skandha, etc. [The Lord says that foolish untaught people settle down in them], connecting it with what came before, in order to make it known that all the conceptualizations based on mere bases are also connected [with the ignorance conceptualization]. Know this to be the case below [with the rest of the first set of nine conceptualizations] as well. How **have they settled down in**

them? The Lord says, **Although they do not exist in** suchness, **they have constructed** superimposed from imagination of the unreal through conceptualizing them **all these dharmas** the form skandha, etc.

Having constructed them, attached to the two extremes they do not know or see those dharmas. This is about the conceptualization that settles on name and form. Having settled down on**to the two** permanent and annihilation **extremes**, because of the conceptualization that settles on them, **they do not know** with ordinary understanding arisen from listening, etc., that **those dharmas** name and form, etc., are, on the covering level, impermanent because if they were permanent they could not perform functions. And they **do not see** them in an extraordinary state either, because they are habituated to [the essence and its absence identified by Nāgārjuna where he says],[35]

> Later, when they ascertain the suchness of things, they do not find the essence which was constructed earlier by ignorance, so how, then, could there be an absence?

So, because of the force of settling, **they construct all dharmas** name and form, etc., **which yet do not** in suchness **exist**.

The Lord says about the conceptualization attached to the two extremes, **Having constructed them they settle down in the two extremes**. Because of the conceptualization that is attached to them is the idea.

[67] He says about the conceptualization of not knowing the defiled and pure, **They then depend on that link as a basic fact**, etc. **They then depend on that** sign, the cause of settling **as a basic fact**, and through the force of the conceptualization of not knowing the nature of defiled and pure dharmas, make it into a sign and **construct past** to **present dharmas**.

He says about the conceptualization of not being stationed on the noble path, **After they have constructed, they settle down in name and form**. Because they settle down on

being stationed on the path of seeing, etc., is the idea. There **name** is the non-form, feeling, etc., skandhas, and **form** is the form skandha.

He says about the conceptualization of apprehension, **They have constructed all dharmas which yet do not exist.** Because they settle down on the apprehension of them is the idea.

He says about the conceptualization of self, **But while they construct all dharmas which yet do not exist, they neither know nor see the path which is that which truly is.**

> When "I" exists there is the idea of other. From the self-and-other division comes clinging and hate, and all the cankers rise up in connection with these two.[36]

Thus, because of settling on a self, etc., as before **they neither know nor see the** unmistaken **path** of seeing, etc., marked by the selflessness of dharmas and persons **which is that which truly is.**

He says about the conceptualization of the production, etc., of purity, **They do not go forth from** do not leave **the triple world** saṃsāra, **and do not wake up** because of settling on the production of purity, etc., **to the reality limit** suchness in the sense of a foremost goal. **For that reason** therefore **they come to be counted** get the designation **fools.**

[68] He says about the second object conceptualization, based on antidotal bases, **They have no faith in the true dharma,** etc. **They have no faith in** do not believe in **the true** in the sense of unmistaken **dharma** marked as antidote, because their mistaken practice does not encounter its own nature. This is because it is connected with conceptualizations that settle down on it. The Lord, viewing it from the perspective of what it is not, says about this same mistaken practice, **But a Bodhisattva does not settle down in any purification dharma.** "Because of conceptualization of objects" has to be supplied. It is subdivided into nine based on

different objects: conceptualizations of heap, door of entry, lineage, production, emptiness, perfection, path of seeing, path of meditation, and path of no more learning. Thus [*Ornament* 1.34] says:

> They assert two object conceptualizations based on bases and their antidotes, each subdivided into nine based on ignorance and skandha, etc.

Some [Ārya Vimuktisena] say:

> Here, the first object conceptualization is of absolutely all entities; the second just of pure entities. This is the difference between the two object conceptualizations. Based on this they say, "the first object conceptualization is the second also." Thus [pure object conceptualization] relates back [to conceptualization of all entities] in the sense of being what is left [when the conceptualization of the defiled is removed]. To the extent that it is the first it is also the second. This is as follows: The first object conceptualization is of all entities. One which would be the second alone, and not the first is, for example, the second object conceptualization based on the pure alone.

Others say the first is based on defiled bases, while the second is based on purification bases, and that they differ from each other because, being in the form of one excludes being in the form of the other.

[69] Śāriputra begins the discussion of the first subject conceptualization based on a material person with, **When he trains thus, is a Bodhisattva trained in all-knowledge? Is he trained** without forming the two object conceptualizations **thus** in the aforementioned sequence. Under [the influence of] the first subject conceptualization is the idea. The Lord says, **When he thus trains himself, a Bodhisattva is not even** (supply "in suchness") **trained in all-knowledge** . . . because [such training] is equally obscured by conceptualization.

Still, on the covering level, beginner Bodhisattvas do thus train. It would not otherwise make sense. So the Lord says, . . . **and yet he is trained in all dharmas**. Understand the three statements that **he trains in, comes near, and goes forth to all-knowledge** relative to the preparatory, [fundamental, and subsequent] stages, respectively. This conceptualization is subdivided into nine based on different objects: conceptualizations of an independent I, I-unit, agent, I who is a seer, etc., and an I who is the substratum of the defilements, of detachment, of seeing, of meditation, and who is the substratum when the purpose is accomplished.

Subhūti [begins the discussion of] the second subject conceptualization, based on a nominal person by saying, **O Lord, someone should ask—Will this illusory man be trained in all-knowledge**, etc. It is to eliminate a devious cavil that comes up with this conceptualization. Settling down on "a grasper-subject that is a nominal person," [some mistakenly suppose that] an **illusory man** a person who is an illusion because he is the appearance of something false, is actually nominal, that he gets to train. But that could not be, because he would not have a mind. [70] And were he to train, even without knowledge, then everyone would be in training and liberation would be attained without effort. This is what the **someone** intends. **How should one explain it** what would the answer be to that person?

Form, etc., are all alike in being an appearance of something false; so, in the absence of any other way of being, [Bodhisattvas] should train like an illusory person. They do not attain liberation without effort. The Lord, with that in mind, says, **I will ask you a counter-question which you may answer as best you can**, etc. **I will ask you** since you asked such a question **a counter-question**, i.e., I will formulate a counter-question. Subhūti says, **Well said** so be it, **O Lord**, and having consented, he then (construe *iti* as *evam*) **listened** (*aśrauṣīt*) listened (*śrutavān*) directly **to the Lord**. What did he listen to? What the Lord says, to wit: **What do you think, Subhūti, is form, etc., one thing and illusion**

another? [71] Subhūti responds, **No, Lord, they** are not different at all **because** since **it is not so that illusion is one thing and form**, etc., another, **the very form is illusion, the very illusion is form**. Because they are in a state without own-being, in suchness they lack a single nature or many, and hence they are all alike in being the appearance of something false is the idea.

Having taught that illusion and form, etc., are the same, in order to teach that [a Bodhisattva] should train as an illusory person, the Lord says, **What do you think, is that notion "Bodhisattva," that denomination, that concept, that conventional expression in the five** illusion-like **grasping skandhas**? Ārya Vimuktisena:

> A **notion** is the word for the sign of the thing, a **denomination** (*samajñā*) for the knowledge "me" that goes in tandem with (*sameta*) the thing (as in "I see the form with my eye," etc.). A **concept** (*prajñapti*) is the representation (*vijñāpana*) within which there is settling on known and knowledge as object and subject. A **conventional expression** (*vyavahāra*) is [the Bodhisattva as mere] different (*vividha*) activity (*vyavaharaṇa*) connected with things received or not received from others.

Bhadanta Vimuktisena:

> The **notion "Bodhisattva"** is just the notion alone, at the lineage stage; a **denomination** is at the production of the thought [of enlightenment] stage. [A Bodhisattva] knows (*jānāti*), hence *sama-jñā* ("fully knower").[37] [A Bodhisattva] with the *samajñā* ("equal-knower") thought that is the ground for the application of the notion "Bodhisattva," is a denomination (*samajñā*), based on [the Bodhisattva having] equal knowledge (*sama-jñāna*) of all living beings. A **concept** is on the seven preparatory levels, because [there a Bodhisattva] penetrates to all dharmas in a state of mere conceptuality, and a **conventional expression** on the eighth level,

etc., because there he is expressible as mere convention, since he has attained the signless, spontaneous path.

Subhūti agrees that Bodhisattvas cannot possibly be different from form [skandhas], etc., so he says, **Yes it is. Yes it is.** He says it twice in awe. [72] In conclusion he says, **Because a Bodhisattva who trains himself in perfect wisdom should train himself like an illusory man for full enlightenment.** Just as saṃsāra, in the absence of any other mode of being (*gati*), is born from illusory action, so too are the extraordinary dharmas born from illusory knowledge. Thus, **because** of that reason, it is proper that they **should train** themselves **for full enlightenment like illusory persons.** The idea is that they do not attain liberation without effort. Their knowledge of suchness carries them to liberation, not the lack of knowledge.

Qualm: If persons are illusory, how can there be defilement and purification stages? Having anticipated that with, **And why?** Subhūti says, **For one should bear in mind that the five grasping aggregates are like an illusory man. The five grasping aggregates** are the form [skandha], etc., with outflows. You have to supply a word like "and" to bring in the five skandhas without outflows. They **are like an illusory man.** Even though persons are illusory, defilement and purification stages are just as they seem is the idea. Qualm: Why should they be in an illusory state? Having anticipated that with, **And why** Subhūti says, **Because the Lord has said that form is like an illusion. And what is true of form, is true also of the six sense fields, and of your five aggregates. Because the Lord has said that feeling, discrimination, and formative influences are illusions. Because the Lord has said that consciousness is like an illusion, and what is true of consciousness is also true of the six sense fields.** You should not fault this as repetition, because there is no repetition when an inquiry into a subject already discussed is from another angle. You should understand it thus in every instance. Just above, **the Lord has said** [as a

rhetorical question expecting the answer "no"], "is that notion 'Bodhisattva' in the five grasping skandhas?" Hence **the Lord has said** that **form** and so forth are **like an illusion**. **The six sense fields** are the eye, etc. Supply the [other six] objects and [six] consciousnesses that go with them [to get the full total of twelve sense fields and eighteen elements], because Subhūti will say immediately after this **and of your five aggregates. What is true of consciousness is also true of the six sense fields**, because they appear just as aspects of knowledge. Take the **six sense fields** as before. [73] This is the explanation of the subject conceptualization based on a nominal person. It is thus subdivided into nine, based on different objects: conceptualization of the skandhas as representation, sense fields as representation, elements as representation, dependent origination [of saṃsāra] as representation, purification [of saṃsāra] as representation, the path of seeing as representation, the path of meditation as representation, the special path as representation, and the path of no more learning as representation. Thus [*Ornament* 1.35] says:

> And two subject [conceptualizations] based on substantial and nominal existence, [subdivided into nine] in the form of an independent I, etc., and [representations] based on the aggregates, etc.

Having thus indicated that the aids to penetration are connected with the four conceptualizations, Subhūti begins the discussion of the mentor that is a spiritual friend with skillful means with, **Will not Bodhisattvas who have newly set out in** freshly entered into **the** Mahāyāna **vehicle tremble when they hear this exposition** that is superior because of its particularly deep and vast objective supports, etc.? Will they not **tremble** with fear for no reason, **be frightened** with continuous fear as **when on an** untrodden path, **and be terrified** fixated[38] with **fright** when they cannot rid themselves of the fear they feel? Become cowed,

become stolid, and feel regret is the meaning. [The Lord says], **They will tremble if they get into the clutches of bad friends. Bad friends** are those who make no distinction between the covering and ultimate levels. They teach non-production, etc., straight away, without removing grasping fostered from beginningless time, causing **bad**—the rejection of true Dharma that results in hell, etc. **Get into their clutches**, get so that those [bad friends] can grab them is the meaning. [74] Since a topic discussed negatively becomes firmly settled when discussed positively, he says, **but not if they get into the hands of good friends. Good friends** are those who teach selflessness, etc., in brief and in detail, free from dharmas like jealousy, etc., with skillful means that do not cow the mind or make it tremble, etc., in accord with the inclinations [of trainees], after the fashion of telling a powerful king that his beloved queen has died. They are **good** because from them you get good rebirth, etc., as a result. **Get into** their **hands**, etc., is as above.

What is the nature of a good friend? Subhūti asks with, **Who then, are a Bodhisattva's good friends**? And the Lord answers, **Those who advise and instruct him in the perfections**, etc. They are **those** persons **who give preceptual advice and instruction** as before, to help **him** Devadatta or whoever **in the perfections** of giving, etc., without going beyond covering and ultimate truth. **Those who point out to him the deeds of Māra**. They are **those who point out** to prevent harm **to him** Devadatta or whoever **the deeds of Māra**. How so? By **saying "this is how the faults and deeds of Māra should be recognized. These are the faults and deeds of Māra. You should get rid of them after you have recognized them." Faults** that **should be recognized** are Māra's interference when he comes disguised as the Buddha, dissuading you from future aims, saying, "What use is unsurpassed enlightenment to you?" **These are the faults** similarly, when he dissuades you from present aims saying, "What use is copying out, etc., the *Perfection of Wisdom*?" **How the deeds**, etc. The deeds are what you do

and don't do, respectively, through the power of those dissuasions. **You should get rid of them** is what has to be done after **you have recognized them**. In conclusion the Lord says, **These should be known as the good friends of a Bodhisattva, a great being,** [75] **armed with the great armor** doing the armor practice that I will be explaining [W84], **who has set out in the great vehicle**, that is, who, similarly, does the setting out practice, [W86] **who has mounted on the great vehicle** because just that [setting out] loosens the reins on the Mahāyāna. ([These last two] are because Bodhisattvas first set out in, and later mount up on [the Mahāyāna].) Thus [*Ornament* 1.36] says:

> The mentor is the mind not being cowed, etc., [and friends] who teach essencelessness, etc., and complete rejection of [Māra who is] the opposite of these.

The Lord has definitely said, "you should explain a sūtra in accord with other sūtras," so I have followed the *Twenty-five Thousand*, in step with the *Ornament*, based on the series of explanations by the earlier masters Vasubandhu, etc., supplying the ideas and intentions, and the parts that have been left out. So my explanation is definitely textually sound. Similarly, I have also turned general wording, through the force of context, etc., to specific topics; and where something has been said because the speaker likes to talk that way, I have turned the words to what does not contradict the Buddha's teaching (*pravacana*). Furthermore, there are no statements [of the Buddha] that negate me. So, for all these reasons, do not entertain the thought that my sort of explanation is not textually sound. Otherwise, were I not to have resorted to this method, I would not have explained the Buddha's teaching at all because words are conventions and refer to a number of things, and it would not be certain that I had grasped the exact intended meaning. Moreover, Asaṅga, etc., himself gave this same explanation, so you should take it to be authoritative. For

the tradition is that, "Even though the master Asaṅga knew all the topics in the Buddha's teaching, and had attained realization, still he did not recognize (in non-repetitious teaching as well) the precise signification of individual words, because of the profundity, and because there is so much repetition. So he could not figure out the meaning of the *Perfection of Wisdom* [in *Eight Thousand Lines*], and became depressed." Hence, with him in view, Maitreya-nātha explained the *Perfection of Wisdom Sūtras* and composed the *Ornament*. Having listened to it, Ārya Asaṅga, and masters such as Vasubandhu explained it again. But enough of this necessary digression.

Lineage, Objective Support, and Aim

[76] After the aids to penetration, [the discussion turns to] the foundation of the practice, the nature of which is the dharma element. This is because practice-possessors have, besides the aforementioned aids to penetration, a path of seeing, etc., as well. Thus Subhūti asks the Lord, **With regard to what the Lord has said, in speaking of "Bodhisattva"—what is meant there by the word "Bodhisattva."** This is saying: What did the Lord mean **by the word "Bodhisattva"** when he made his statement **there**—before when talking about "the good friends of a 'Bodhisattva,'" and in other passages of the *Sūtra* [W22 et passim] where he talked about "the Bodhisattva, the great being." **What is meant by the word "Bodhisattva"** what is real at the site (*pratiṣṭhārtha*) of the Buddhadharmas, given that its nature is the dharma element? The Lord responds by saying, **Nothing real** (*padārtha*) **is meant by the word "Bodhisattva."** A Bodhisattva—what is meant by the word "Bodhisattva"—in the sense of the track (*padārtha*) of the Buddhadharmas [cultivated by Bodhisattvas], is in suchness **not real** (*apadārtha*), i.e., there is nothing real at the site (*apratiṣṭhārtha*). It is getting at the fact that [ultimately] there is no lineage.[39] Qualm: It is impossible to find liberation without realization, so how could Bodhisattvas who realize the Buddhadharmas be unreal? The Lord, having anticipated this with, **And why?** says, **Because a Bodhisattva trains himself in non-attachment to all dharmas.** They could not have any realization unless they trained themselves **in non-attachment** in not settling on bases and their signs. Hence, they **train** to

realize the Buddhadharmas like illusory persons. So how, therefore, in suchness, could there be anything real at the site is the idea.

Still, [the Lord] is also indicating lineage on the covering level. This is just the dharma element—the Bodhisattva as the foundation of the Buddhadharmas—subdivided into thirteen based on different practice dharmas at different stages. There, first, is the foundation of the production of the four ordinary aids to penetration; then of the extraordinary paths of seeing and meditation. Then, powered by their production, is the foundation of the production of all antidotes and cessation of all opposition. They happen simultaneously, like pushing out a thief and slamming the door. Then, since [Bodhisattvas] do not take that as a basis, is the foundation of the elimination of conceptualizations connected with the production and cessation of antidotes and opposition. After that, through the power of skillful means —earlier prayers and giving, etc., is the foundation of wisdom and compassion [77] marked by not abiding in saṃsāra and nirvāṇa. From their production comes the foundation of the qualities not shared in common with Listeners, etc. Then there is the foundation of successive goals for the welfare of others marked by establishing them in the three vehicles, in accord with their aspirations, by [the four sorts of] teaching intended to make them enter, etc.[40] And then is the foundation of the arising of spontaneous, signless knowledge of what needs to be done for others for as long as samsāra remains. This is the sequence because the realizations happen in exactly that order. [Maitreya] indicates just these, not less and not more, because all realization dharmas are included here. Since [the discussion] there implies a foundation-entity on the covering level, all this topic is definitely implicit here in this *Perfection of Wisdom* [*in Eight Thousand Lines*]. Fearing prolixity I refrain from citing the passages from the *Twenty-five Thousand* that indicate each of the foundations. Thus [*Ornament* 1.37-38] says:

> They call the lineage the site of the six realization dharmas, of antidote and abandonment, of their complete termination, of wisdom with mercy, of what is not shared with disciples, of successive goals for the welfare of others, and of the operation of effortless knowledge.

[Qualm]: Were the dharma element that is the nature of the [substratum called] Bodhisattva alone to cause realization of the noble dharmas, were it to be the lineage of the noble Buddhadharmas, and were it to be named the true nature of dharmas, then, since the dharma element operates universally, the division of lineage into (i) this abiding lineage coming down from a time without beginning and obtained through the true nature of dharmas, (ii) the developed lineage obtained from cultivating earlier wholesome roots, (iii) the lineage of Listeners, Pratyekabuddhas, and Tathāgatas that is definite because even big hindrances cannot steal it away, and (iv) the lineage of Listeners, etc., that is not definite because hindrances can steal it away, would not be tenable. [Response]: There is no fault. To the extent that the series of Listener, etc., vehicle realizations are based on the dharma element, or have it for objective support (*ālambyeta*), to that extent they set it forth as the cause of realizing the noble dharmas. Hence it is justified to use the locution lineage for it. Alternatively, they teach different foundations because there are different dharmas—the attainments brought together in the three vehicles, found on it, just as a foundation such as a pot, etc., made out of one and the same clay substance, and fired in one and the same fire, is different as the container of honey and of sugar that are found in it. Thus [*Ornament* 1.39] says:

> Since the dharma element is not divided, lineage-division is not tenable. But they proclaim its division because of the division of the dharmas that are found on it.

Still, [the *Mahāyāna Sūtra Ornament* gives] the etymology: the dharma element is "lineage (*gotra*) inasmuch as it frees up [*tra* from *uttāraṇa*] good qualities [*go* from *guṇa*]." [Asaṅga, in his explanation of this, says that Maitreya] means that these good qualities rise up, and originate or derive their dignity (*prabhavanti*) from that. Based on that [Subhūti, *Eight Thousand* 36], says, "[Bodhisattvas should not take their stand on the notion that the fruits of the holy life] [78] originate or derive their dignity from (*prabhāvita*) the unconditioned."[41]

[Qualm]: Lineage precedes the production of the thought, the aid to liberation, and the aids to penetration, so surely it should be discussed right at the start. Why is it discussed like this? [Response]: True, but there is no fault, because that is the order of things as they occur, this is the sequence when it is taught. [Here in the *Perfection of Wisdom Sūtras*], having taught the results, they then indicate the cause.

What is the objective support of the aforementioned, foundation Bodhisattvas? After the foundation, the Lord says about this objective support, **For the Bodhisattva, the great being, awakes to full enlightenment in a state of non-attachment in the sense of what brings an awakening to all dharmas. Still a "Bodhisattva, a great being" is so called because awakening is the aim.** There is a state of **non-attachment** when absolutely **all dharmas** that are, and should be, the objective support are perfectly [taken as] the objective support **in the sense of what brings an awakening** (*bodhanārthena*) without transgressing either truth. When that is present [the Bodhisattva] has become, or knows the purified objective support and **awakes to full enlightenment**, not otherwise. Hence **a "Bodhisattva" ("Awakening-being") is so called** because, with the awakening of the objective support in mind as the aim (*bodhyālambanārthena*),[42] [Bodhisattvas] complete all their own aims perfectly in every respect.

There, first of all, [Bodhisattvas] divide all dharmas, in

general, into three: wholesome, unwholesome, and neutral, [systematized as the ten] actions of body, etc. They are the actions of those living a secluded religious life, actions such as killing, etc., and physical acts that are not an object of moral enquiry, respectively. They contemplate them as what they should take up, what they should reject, and as what they are dispassionate about. Then, based on what they should take up, they again think about that as ordinary and extraordinary. The ordinary is the five grasping skandhas, etc., systematized as ordinary paths, and the extraordinary the four concentrations systematized as the perfect noble path. There the ordinary, five grasping aggregates are with outflows because they do not counteract the view of self, and the extraordinary, four applications of mindfulness are without outflows because they counteract that view. They determine that these are what they should reject and take up. Then, based on [the paths] without outflows [that they should take up], they absorb themselves in two ways, into the conditioned and the unconditioned. On the covering level, they absorb themselves in the thirty-seven dharmas in the wings of enlightenment, etc., included in the Desire Realm, etc., that are dependent on causes and conditions, and, on the ultimate level, absorb themselves into suchness, etc., that is not contingent on causes and is not incorporated into the three realms. Then they meditate in two ways on shared and unshared [paths] that originate from, or are given dignity by, the unconditioned. The shared dharmas are the four trances produced in the mindstreams of all noble beings, and the unshared dharmas are the ten, special powers produced in the continuum of a right and perfect Buddha. Thus they take all dharmas as objective support in this series of realizations, always seeing them as they are, [79] as illusion. Hence you should know that the objective support is subdivided into eleven. The passages for the aforementioned series of realizations are crystal-clear in the *Twenty-five Thousand*, so there is no room for objection. Thus [*Ornament* 1.40-41] says:

The objective support is all dharmas. They are, furthermore, wholesome, etc., those called ordinary realization and those thought extraordinary; dharmas with outflows and without outflows, and conditioned and unconditioned; dharmas shared in common with trainees and those unique to the Sage.

Ārya Vimuktisena says:[43]

Those who think that the objective support is just the dharma element (the ever pure, nondual understanding) have to explain how, since it is always in a state of purity, the objective support would move through particular purities that are increasingly superior. If, [as in the *Delineation of the Middle and Extremes*] you say:[44]

> We hold its purity to be like the purity of the water element, gold, and sky . . .

In that case, knowledge would be pure, absolutely. You would be settling down on the antidote, and, by implication, settling on an opposition. Hence, you would not eliminate the conceptualization of antidote and opposition, in consequence of which it would be an incomplete purity. [Response]: But in your system the objective support comes down to [nothing at all], because [in your *Perfection of Wisdom*] Subhūti says nonbeing is the objective support of the knowledge of all aspects. [My response]: There is no fault. There is nothing that withstands logical analysis, so he is talking about the nonbeing that is a real convention (*tathya-saṃvṛti*). The process of realizing the illusion-like state of that which has the nature of covering over suchness, is purification. Based on that, then, lineage is that in which fundamental nature is the main thing, and the objective support that in which transformation is the main thing. Nevertheless, that does not preclude them both being both. Thus what supplies the foundation and the objective support are marked differently. Much remains to be said about the

presentation of the objective support, but that is enough of this matter.

What is the aim of, [i.e., what motivates] the [foundation] Bodhisattvas [understood here] as objective support and practice? [In light of this question], after the objective support, [the discussion turns to] the [motivating] aim. Thus Subhūti says, **Again, when the Lord speaks of a Bodhisattva as a "great being,"—for what reason is a Bodhisattva called a "great being?" For what reason** having what purpose in mind (*prayojanena*) is **a Bodhisattva called a "great being?"** [80] The Lord responds by saying, **A Bodhisattva is called a "great being" in the sense that he will cause a great mass and collection of beings to achieve the highest.** A **great mass of beings** is a general expression for an immeasurable group of beings, the word **mass** since even one would be great in the sense of greatness [i.e., great number of past lives] because of a flow of existences that is beginningless. **Collection of beings** is a particular expression for a category of beings having something in common —the collection of different candidates for and recipients of the results of the path that is a subset of the generality of beings, in that it excludes what is not in its class. **Cause to achieve the highest**. Having realized the greatness of the thought that puts all beings highest, by being motivated by it, after that, by demonstrating the doctrine, etc., [Bodhisattvas] get the highest for beings who want to attain it. **In the sense** that **a Bodhisattva** [will cause beings to achieve the highest]—because [Bodhisattvas] are caused, [or motivated to cause beings to achieve the highest]—they have a great spirit or thought, and hence are **called "great being."**

When there is greatness of thought, there is a great abandonment [of wrong views]. To teach the greatness of abandonment, Śāriputra, requesting permission since he is in the presence of the Teacher, says, **It is clear also to me in what sense a Bodhisattva is called a "great being."** The sentence means: That **sense** meaning or purpose (*artha*), on

account of which **a Bodhisattva is called a "great being," is clear to me**. The word **also** is because it is not only the Lord [who knows]. The Lord permits Śāriputra to speak with, **Then make it clear what you think now at this time**! Make **it clear** bring clearly to mind **what** the meaning or purpose **you think now** is a fit occasion **time** to discuss. [81] Having received permission, Śāriputra says, **A Bodhisattva is called a "great being" in the sense that he will demonstrate dharma so that the great errors should be forsaken —such erroneous views as the assumption of a self, a being**, etc. [Ārya Vimuktisena says]: "There **self** (*ātman*) is the ground of egotism, based on the fact that egotism (*ahaṃkāra*) gets deposited (*āhita*) on it (*etasmin*); **being** (*sattva*) is always devoid of self (*sādanātmakatvāt*); **soul** (*jīva*) operates (*vartate*) under the control of the life power (*jīvitendriya*) until the congruent collection comes to its finish; **individual** (*pudgala*) again and again (*punaḥ*) resorts to (*līyate*) forms of life (*gati*)." Something is **there** because it appears **not there** because it disappears. There is **annihilation** when something that was before, is not now; **permanence** when something inherently there is not non-existent. And [the erroneous view of] **own body** (*sva-kāya*) is seeing the five skandhas in the form of "I" and "mine." The **etc.** brings in wrong view, and view that admires wrong rules and rituals, etc. They, as well as the erroneous views mentioned above, are aspects [of the mind] that settle down on a mistaken appraisal of self, etc., and dharmas. [Bodhisattvas] **will demonstrate dharma so that** these errors **should be forsaken** in order to get rid of them, along with their residual impressions. They will do so after they attain the greatnesses of abandonment and realization, is the idea, otherwise "they would be hard pressed indeed to explain, because suchness is that hidden topic that the method [of long practice] brings about."[45] ***Tenārthena*** ("in the sense that") is in the sense of *tasmād* ("because").

When they have abandoned every fault such as greed, etc., they have a special realization. So Subhūti, in just the

same way [as Śāriputra, first asks for, then receives permission to speak. Then] he says about the greatness of realization, **A Bodhisattva is also called a "great being" if he remains unattached to, and uninvolved in, even the thought of enlightenment**, etc. [82] The word **also** is in the sense of "not only the other." They **remain unattached to** do not settle down on, and are **uninvolved in** do not take a stand on **even thoughts** that have great value and would be worth falling for. These are such thoughts as the **thought of enlightenment** the thought that aims at enlightenment—the thought in the form of a prayer, and the thought when you have set out is the idea. Also they are the **thought of all-knowledge** that is the belief-thought intent on all-knowledge included in the level of belief performance; the **thought which is without outflows** that has pure surpassing intention on the seven preparatory levels, because it comprehends with extraordinary, nonconceptual knowledge; the **unequalled thought** that is the resultant one on the eighth, etc., [levels] that carries [Bodhisattvas] along in the signless and spontaneous; and the **thought which equals** that is the same as **the unequalled** the Buddha, is free from all obscuration, and is at the Buddha level. Alternatively, the **thought of enlightenment** is thought in the form of nonproduction that is the Bodhisattva essence. Just that as conceptually isolated different things (*vyāvṛttyā*) because of certain connections with mirror-like wisdom, etc., on the yogic covering level, is then described in four ways as **the thought of all-knowledge**, etc. All of these are **thought which is not shared by** not realizable by **any of the Listeners and Pratyekabuddhas**. In this manner the greatness of realization is conveyed. The word **even** is in the sense, "how much more so other [less magnificent thoughts]."

Qualm: They cannot meditate without settling down and taking a stand. So how could [Bodhisattvas remain] both [unattached and uninvolved]? Subhūti, having anticipated this with, **And why?** says, **Because that thought of all-knowledge is without outflows, and unincluded. That**

aforementioned **thought of all-knowledge** (it is intended to stand for all the thoughts explained earlier) **is without outflows** because it counteracts attachment, **and unincluded** because it counteracts taking a stand. Hence they meditate as an illusory person, as it were, is the idea. In conclusion Subhūti says, **In that sense does a Bodhisattva come to be styled a "great being."** [83] [Qualm]: Nonsettling, etc., is not possible because even without outflows there is still a real (*sad-bhāva*) basis. [Thinking this], Śāriputra asks, **For what reason is he unattached even to that thought, and uninvolved in it?** In response Subhūti says, **Because it is no thought** because it is not produced in suchness. I have already explained [W38-39] from Śāriputra's question, **Is that thought, which is no though, something which is?** up to his statement, **Well do you expound this, you whom the Lord has announced as foremost of those who dwell in peace**. You cannot fault it as repetition because it comes about through the dictates of a different topic. As the master Dignāga[46] has said:

> In connection with a different topic, they repeat that same topic again.

Ārya Vimuktisena says:

> You should know that they indicate the triple aim of the practice of Bodhisattvas along the lines of the aim [that motivates a soldier] to conquer the unconquered (*ajita-jaya*). What is the difference between the objective support and the aim? The objective support pertains to the here and now—is close at hand, while the aim pertains to the distant future, on the model of placing an arrow and penetrating the target.

[84] Thus [*Ornament* 1.42] says:

> You should know this [motivating] aim of the Self-originated ones is three—the thought that puts all beings

highest, abandonment, and realization—because of three greatnesses.

Now, after they have discussed the aims, they have to explain the practice that bring them about. This practice is work (*kriyā*) on the objects known by the three knowledges based on wholesome dharmas in general, and on the four practices beginning with the full awakening to all aspects, in each of the clear realizations, based on the six perfections. But it is not [work on objects known by] the Dharma Body clear realization because, as the result, work is absent from that.

Ārya Asaṅga says of these, that armor and setting out practices are preparations for direct seeing that operate at a remove from it. They are included in the accumulation and belief performance levels. He says the equipment practices beginning with giving, and ending with *dhāraṇī* ("retention devices"), are preparation for direct seeing included in the big, highest ordinary dharma. He says equipment practice at the first, Joyful level, is the path of seeing, and that at the second level, etc., it is the path of meditation. He says equipment practice that is an antidote is found on both paths, and that going forth practice is based on the path of meditation.

Thus the practice is the paths of preparation, seeing, meditation, and the special path. It is marked as the armor, setting out, equipment, and going forth practices. To teach the first of them, armor practice that is in the form of vigor, the venerable Pūrṇa, the son of Maitrāyaṇī said to the Lord, **"Great Being," one who is so called, armed with the great armor is that being. Son of Maitrāyaṇī** (*maitrāyaṇī-putra*) may be another name for Pūrṇa himself, or else Maitrāyaṇī-putra may mean he is the son of the mother Maitrāyaṇī. **One who is so-called**, the one just being discussed; **armed with the great armor** doing armor practice. The following [full description of] armor practice is implicit in this [brief statement].

First, the armor practice which is the perfection of giving set of six is thus: Bodhisattvas coursing in the perfection

of giving [85] have perfection of giving armor when they give [demonstrations of] the doctrine; they have perfection of morality armor when they shun the attentions of the Listeners, etc.; they have perfection of patience armor when they endure, find pleasure in, and thoroughly investigate the dharmas of the knowledge of all aspects, and put up with abuse from all beings; they have perfection of vigor armor when their desire, etc., to further increase their wholesome roots more and more grows within; they have perfection of concentration armor when, with a single-pointed mind untainted by thoughts of other vehicles, they dedicate these wholesome roots to utmost, right and perfect enlightenment; and they have perfection of wisdom armor when their mind stays close to the idea of illusion and they do not take giver, gift, or recipient as real fact. Similarly, the second to the sixth armors are when they course in perfect morality, perfect patience, perfect vigor, perfect concentration, and perfect wisdom. Thus there are these six sets of six. They set forth the six armor practices because the armors are all equally six and are all equally giving, etc. There is no room for argument about this, because, in the teaching about armor practice in the *Twenty-five Thousand*, the six, giving, etc., sets of six are clearly set forth.

[The *Mahāyāna Sūtra Ornament*] decisively teaches giving, etc., in terms of a sequence of realizations. There, because they are not obsessed with experience, Bodhisattvas embrace the morality [of restraint from unbridled use of sense objects]. They protect that morality and are patient. Able to bear difficulties they feel vigor. Because they are free of laziness they complete the meditative concentrations, and when the concentrations are complete they obtain extraordinary wisdom. Thus that is the exact order. Thus [*Ornament* 1.43] says:

> They correctly explain armor practice in six sets of six when the six [perfections], giving, etc., are combined with each other one by one.

Those armed in that way set out [in the Mahāyāna], so Pūrṇa says about the second, setting out practice, . . . **he is one who has set out in the great vehicle, mounted on the great vehicle.** The word vehicle (*yāna*) has an accusative and an instrumental sense. Thus it says both that **he is first one who has set out** by means of the setting out practice **in a great vehicle** in a dharma that is cause and result: and afterwards, because of ever higher special realizations, **he is one who has mounted on the great vehicle.** Again, the following [full description of] setting out practice is implicit in this [brief statement].

First Bodhisattvas concentrate their thought, and enter into and leave the absorptions. [86] Thus they set out into the concentrations and formless states with their [different] aspects, characteristics, and signs. Those whose thought is firm cultivate merit and wisdom, so they then set out into the six perfections purified [of the stain of taking] the three circles—giver, gift, and recipient, etc., [as real bases]. Those equipped with merit and wisdom have a belief in suchness, so they then set out into the noble paths of seeing, meditation, and no more learning, and into the special path. Those whose inclinations are dictated by the true nature of things naturally work for the welfare of others, in accord with their aspirations, so they set out into the four states of immeasurable love, etc. For those engaged in helping others objectification is a snare, so they set out into the practice that takes nothing as a basis. But how do those who practice without taking anything as a basis progress? They set out like an illusory person, where every activity is purified of [the stain of] taking the three circles of doer, act of doing, and deed to be done as a real basis. Then, since those coursing in such purity strive for the goal, they set out because of the three [motivating] aims—the greatnesses of the thought that puts all beings highest, etc. Those strongly motivated by those aims are vigorous in [the acquisition of the direct knowledges that] know the thoughts of others, etc., so they set out to the six direct knowledges, the heavenly eye, etc., and then, since

those with the direct knowledges long for Buddhahood, they set out to the knowledge of all aspects. Such a perfectly drawn up array marks the setting out practice that is subdivided exactly into nine based on the sequence of attainments. It encompasses every Mahāyāna dharma. There are passages in the *Twenty-five Thousand* that teach the practice as explained above, but fearing prolixity I refrain from citing them here. Thus [*Ornament* 1.44-45] says:

> You should understand their practice of setting out to the concentrations and formless states, six perfections, path, love, etc., not taking anything as a basis, [action] purified of the three circles, aim, direct knowledges, and the knowledge of all aspects as their mounting up on the Mahāyāna.

That is why because they do the armor and setting out practice **he comes to be styled** designated **a "great being."** It is saying that because they do armor and setting out practice **that is why** there is the designation "**great being.**"

Equipment Practice

[Bodhisattva heroes, armed with compassion and wisdom], who have thus set out [into the wide range of practices that will conquer the army of obstacles to enlightenment, have to accumulate the necessary] equipment. Thus the third practice [that Maitreya] has to explain is equipment practice. It is subdivided into seventeen. Thus [*Ornament* 1.46-47] says:

> You should know equipment practice in the following order: sympathy, the six sets of giving, etc., calm abiding together with insight, the path which is unified, and skill in means, [87] knowledge, merit, the path, dhāraṇī, the ten levels, and the antidote.

To teach it Subhūti then asks, **Lord, how great is that which entitles him to be called "armed with the great armor."** You have to supply: exactly **how great** a number of other dharmas [such as compassion, etc.,] does he have. In the *Twenty-five Thousand* the Lord explains in detail that being armed with the great armor is being armed with armor practice, and with the equipment of compassion, etc. [Maitreya] has just discussed being armed with the armor practice that is implicit in [the *Eight Thousand*'s bare statement that a Bodhisattva is] "armed with the great armor." Now he discusses being equipped with compassion, etc., so he is faultless.

The Lord, responding with an answer about the topic implicit in Subhūti's statement, says, **Here the Bodhisattva,**

the great being, thinks thus: "countless beings should I lead to nirvāṇa, immeasurable beings should I lead to nirvāṇa . . ." Here is a conjunction. They **think thus** what comes next, i.e., "**countless beings should I lead,**" etc. [The number of beings is] **countless** (*aprameya*) because it cannot be measured (*pramātum*) by a direct means of measurement (*pramāṇa*) [by sense perception], etc., and **numberless** because the number one, etc., does not apply to it. They lead them **to nirvāṇa** by causing them to attain the nirvāṇas of the three vehicles, in line with their aspirations.

[Maitreya] is saying that without compassion and skill in means Bodhisattvas do not establish others anywhere, do not lead others to any nirvāṇa. By implication, therefore, they think as follows: The six perfections of giving, etc., are the skillful means of those who are compassionate. The perfection of giving provides happiness in the present, the perfection of morality provides happiness in the future, and, because those who are patient, enthusiastic, and single-minded attain one-pointedness, the perfections of patience, vigor, and concentration provide single-pointed happiness. The perfection of wisdom provides total happiness. Just as they have taken care of me by setting me down into the six perfections, so I too **should** instigate, exhort, and establish [others in the six perfections], and establish them there undisturbed. [88] These thus indicate seven equipments: the equipment of compassion, giving, morality, patience, vigor, concentration, and wisdom.

Even where they have attained that meditative stabilization they still do not take a doer and an act of doing as a basis, so the Lord says, . . . **and yet there are none who lead to nirvāṇa, or who should be led to it.** Thus they meditate without taking anything as a basis. Therefore he says, **However many beings he may lead to nirvāṇa, yet there is not any being that has been led to nirvāṇa, nor that has led others to it. He** Bodhisattvas who have accumulated the equipment of compassion, etc., **lead** on the covering level **however many** (*tān* countless *tāvataḥ* numberless) **beings**

to nirvāṇa. [Qualm]: In that case they do take something as a basis. Subhūti says, **yet there is not any being**, etc., because ultimately they take nothing as a basis is the idea. Qualm: How can they both [on the covering level] take, and, [ultimately], not take something as a basis? Having anticipated this with, **And why?** the Lord says, **For such is the true nature of dharmas, seeing that their nature is illusory**. A magically produced illusion (*māyā*) is true to the extent that it is seen, and untrue because it does not hang together logically.[47] It is unarguably universally accepted as a mere appearance. **Seeing that** [means] having taken that **illusory nature** (*māyā-dharmatā*) as an example. **For such may be** [means] in a similar way it may be. **The true nature of dharmas** [means] form, etc., that both is, and is not a basis without internal contradiction, because of imagination based on conceptually isolated different particulars. There would be a fault in imagining both dharmas based on a conceptually isolated single particular is the idea. As I have explained before [W82], they set these two forth to remove mistakes relative to each, not from the standpoint of suchness. Thus the Lord indicates calm abiding (*śamatha*) equipment.

[89] Those who have attained calm abiding have special insight, so he says about special insight equipment, **Just as if a clever magician, or magician's apprentice, were to conjure up at the crossroads a great crowd of people, and then make them vanish again. Clever** adroit, **magician's apprentice** his student. **Were he to conjure up** were he to make an emanation of **a host of people** a crowd of living beings (the limiting of it to **at the crossroads** because that is the main place where magical conjuring is done) and then make them **vanish** bring them to an end.

The Lord inquires in general with, **What do you think,** what do you consider **about that** what I have just spoken about? Then he says, **Do you think that anyone was killed by anyone, or murdered, or destroyed, or made to vanish.** The word ***api*** is used in the sense of possibility, ***nu*** in the

sense: Is it really thus? [Hence: Do you Subhūti, think it to be thus? Surely not.] Do you think that **here** amongst this host of people, **anyone** Devadatta or whoever **was killed** by some act to weaken the life force **by anyone** a magician, etc., **or murdered** caused to actually die, **or destroyed** by some act that shatters the body, or **made to disappear** by making no longer visible? The idea is that all these do not happen since there is, from the point of view of suchness, no subject for predication. Still, they are there to the extent that they are seen, is the idea. Having understood what the Lord's intention is, Subhūti says, **No indeed**. In suchness has been left out. Connecting the example he has utilized to the meaning he wants to get across, the Lord says in detail, **Even so a Bodhisattva, a great being, leads countless beings to nirvāṇa, and yet there is not any being that has been led to nirvāṇa, nor that has led others to it.** [90] He concludes by saying, **To hear such an exposition as this without fear, that is the great thing which entitles the Bodhisattva to be known as "armed with the great armor."** **Such** that does not transgress covering and ultimate truths **as this** what immediately preceded. **That is the great thing** (*iyatā*) is correlative with the earlier **how great** (*kiyat*). It is saying that also because they have that **great thing**—compassion equipment, etc.—they are designated "**armed with the great armor.**"

From special insight with emptiness as objective support there may be a descent to the enlightenment of Listeners, etc. Therefore, immediately, Subhūti says about the unification [of calm abiding and special insight] equipment, **As I understand the meaning of the Lord's teaching, as certainly not armed with an armor should this Bodhisattva, this great being, be known**. The word **certainly** is for emphasis. His idea is as follows: **I understand the meaning of the Lord's teaching**, "For such is the true nature of dharmas, seeing that their nature is illusory," to be that the illusory nature of dharmas is all-pervasive. So that is why **this Bodhisattva is not armed with great**

armor at all, because of not escaping from being of an illusory nature.

The Lord says, **So it is** in agreement. Qualm: How, though, could they be armed for the sake of living beings with special insight, with knowledge of all aspects, and with the sky-treasury (*gagana-gañja*) meditative stabilization, etc., and yet still not be armed? Having anticipated this with, **And why?** he says, **For all-knowledge is not made, not unmade, not effected. Those beings also for whose sake he is armed with the great armor are not made, not unmade, not effected**. They are **not made** because logically there is no instrumental cause for them; they are **not unmade** because there is no cause for their destruction, [91] and they are **not effected** because a supporting condition for either of them is impossible. Alternatively the three words are based on their coming forth from non-existence, getting that particular feature, and making manifest the attainment of the result, respectively.

Seeing the logic of it Subhūti says, **So it is** in agreement. Somebody has the qualm: How, given that bondage and freedom exist, could they be "not made," etc.? Having anticipated that with, **And why?** Subhūti says, **For form is neither bound nor freed And that is also true of the suchness of form, the suchness of feeling**, etc. [You have to construe it thus], otherwise there would be a *non sequitur* because he would agree and then have an idea that is unconnected to that. You should explain it elsewhere in this way as well. **Form is not bound** because a superimposed image, the imaginary thought construction of minds and mental factors operating in the three realms is not bound, **nor freed** because, since form, etc., do not exist from the point of view of suchness, there is no freedom, in the sense of parting from the aforementioned imaginary thought construction. Qualm: Let the [ultimate] dharma that qualifies [all-knowledge and beings] be bound and freed. Subhūti says, **And that is also true of the suchness of form, the suchness of feeling, etc**. In the absence of a subject, a

qualifying attribute is not tenable, therefore the emptiness of form, etc., is neither bound nor freed. [Beings, understood as not separate from their] form [skandha], etc., and its suchness are, however, bound and freed as they seem to be is the idea.

[92] Pūrṇa does not understand Subhūti's intended meaning and voices a qualm: **But what then is that form, etc., of which you say that it is neither bound nor freed, and what is that suchness of form, of which you say that it is neither bound nor freed?** Lying behind his question is the idea that he simply cannot make this generalized statement that form, etc., and its suchness **are neither bound nor freed**, because it is contradicted by direct perception and so forth, and he cannot then make the statement **suchness of form is neither bound nor freed** about [the ultimate nature] that is their special qualifying feature either.

Intending that all Buddhas and Bodhisattvas, etc., are illusory because they do not withstand philosophical analysis and probing, Subhūti says, in general, **The form of an illusory man is neither bound nor freed. The suchness of the form of an illusory man is neither bound nor freed.** [93] Qualm: But that state of affairs is surely contradicted by direct perception, etc.? Having anticipated that with, **And why?** Subhūti says, **Because in reality it is not there at all, because it is isolated, because it is unproduced.** Some explain they are neither bound nor freed because, logically, an imaginary (*kalpita*) form, etc., **is not there at all** is bogus; a conceptualized form (*vikalpa*) **is isolated** lacks an own-being, and the own-being of the true nature of dharmas **is unproduced** is unborn. Others say the three terms **not there at all**, etc., are because of the refutation of an ultimately real production that makes itself known to direct, inferential, or scriptural (*āgama*) valid cognition (*pramāṇa*). [Jñānagarbha says],[48]

> That form which appears is certainly not to be denied. The denial of something that is being experienced is not proper.

Based on this maxim, how could direct perception, etc., lead anyone to object to a presentation of a bondage and liberation to the extent that they are seen. That is the idea. In conclusion Subhūti says, **This is the great armor, the great non-armor of a Bodhisattva, a great being, who is armed with the great armor, who has set out in the great vehicle, who has mounted on the great vehicle.** . . . because of the power of compassion and wisdom, on the covering and ultimate levels, respectively, has to be supplied. **The Venerable Pūrṇa** gives no response and remains silent, so it says, **After these words** he **was silent.**

Qualm: But how can calm abiding and special insight exist in one place? Surely they are mutually exclusive? No, they are not. In fact,[49] when, through calm abiding, thought becomes steadied on its objective support, then the light of perfect knowledge arises from analyzing with wisdom, and like dawn it removes the fog-like obscurations to truth. Hence, these two mutually complement each other in giving rise to perfect consciousness, like light and an eye. So they are not, like light and fog, mutually exclusive of each other. The nature of meditative stabilization is not fog-like. What is it then? It is characterized by one-pointedness of thought. And since [the Lord] has said,[50] "when stabilized it knows things just as they are," it is entirely in accord with wisdom, [94] and therefore not opposed to it.

Bodhisattvas with such unification [of calm abiding and special insight] path equipment are equipped with skillful means, etc. So Subhūti, to teach about skillful means equipment, opens the discussion with a question. **It is thus, O Lord, that a Bodhisattva, a great being, is armed with the great armor and becomes one who has set out in the great vehicle, who has mounted on the great vehicle. But what is that great vehicle? How should one know the one who has set out in it? From whence will it go forth and whither? Who has set out in it? Where will it stand? Who will go forth by means of this great vehicle? Thus** following on from what he said before, he says that they are **armed with**

the great armor and have **set out in the great vehicle**. There, because he does not [ultimately] know the Mahāyāna, according to Ārya Vimuktisena [Subhūti] posits six questions about what [it is], how [it moves], from what [it departs], on account of what [it is able to do what it does], as what [it is able to do what it does], and who [goes in it]. These are based on [the Mahāyāna being] (i) the practice of wisdom and compassion, (ii) [the Mahāyāna moving forward when] neither cancels out the other, (iii) its transcending the opposition to those, (iv) its having a specific standing [in its lineage],[51] (v) its being a rapturously pliant practice of what counteracts [the opposition], and (vi) those travelling [in the Mahāyāna], respectively.

There the Lord, answering the first question to teach skillful means equipment, etc., says, **"Great vehicle," that is a synonym of immeasurableness**. The noble *Descent into Laṅkā Sūtra* (*Laṅkāvatāra-sūtra*)[52] also says, in the context of the equipments,

> Everything can be included in the Mahāyāna: the five dharmas, own-being, all eight consciousnesses, and the two selflessnesses.

Thus Mahāyāna or **great vehicle is a synonym** is primarily standing for, as a secondary name, the skillful means, etc., equipment that is **immeasurable**. [95] And why is skillful means equipment, etc., immeasurable? The Lord says, **"Immeasurable" means infinitude**. The aforementioned basis is **immeasurable** because direct valid cognitions, etc., do not mark it out. It is saying that those with unification [of calm abiding and special insight] path equipment have the equipment of skillful means because they work for the welfare of beings, through attentions linked to the knowledge of all aspects.

Those who have mastered skillful means cultivate knowledge (*jñāna*), hence they have knowledge equipment. You should also known it is subdivided into twenty, based

on the emptiness of the inner subject, etc. There, (1) the first of the emptinesses, subdivided into twenty, is the emptiness of the inner subject based on the nature of the inner subject —the [six] eye, etc., [sense-fields] being, [as the *Long Sūtra* says], neither unmoved nor destroyed. (2) The emptiness of the outer object is based on the nature of [the six] form, etc., [sense-fields] being like that [neither unmoved nor destroyed]. (3) The emptiness of subject and object is based on the inner and outer sense-fields being like that. There the inner sense-fields bring in the physical sense faculties, the outer sense-fields bring in the physical sense objects, and the inner and outer bring in the supports (*adhiṣṭhāna*) [i.e., the ordinary physical ear, the ordinary physical eye, etc.,] of the sense faculties. They are inner because they are appropriated by mind, and outer because they are not, [from among the twelve sense-fields,] included amongst the sense faculties. These three emptinesses are on the level of belief-based performance.

(4) All dharmas are empty. Hence the emptiness of emptiness is the emptiness even of the emptiness that is the nature of the knowledge that has inner emptiness, etc., for objective support. The bare knowledge that all dharmas are empty is the emptiness of all dharmas. Hence there is an emptiness of emptiness as well, because the conceptualization of a grasper is eliminated from that. It is on the path of preparation. (5) The great emptiness is the emptiness of the ten directions because it is a great pervasiveness. It is on the first level in the omnipresent sense.[53] (6) The emptiness of ultimate reality is because the ultimate, nirvāṇa, that is just a mere separation, is devoid of anything that is, in and of itself, nirvāṇa. It is on the second level in the tip sense. (7) The emptiness of the conditioned is because the form realm, etc., are empty of the three realms (the conditioned). This is because, in the final outcome, they have no own-being because there is a possible antidote to them. It is on the third level in the outflow's tip sense. (8) The unconditioned is free from production, destruction, or any other

way of being. The emptiness of that is the emptiness of the unconditioned, because in the unproduced there is nothing to indicate an opposite of production, etc. This is on the fourth level in the ungraspable sense. (9) The emptiness of what transcends limits, in the sense of what goes beyond extremes, is because a limit is empty of limit. Limit means part (*bhāga*). Here, between the extremes of nihilism and eternalism there is nothing with its own-being which you can posit as a ground for separating these two parts. This is on the fifth level in the undifferentiated-continuums sense. (10) The emptiness of before and after [96] is because the beginning, middle, and end are empty of those. This is because the beginning, middle, and end, etc., knitted together in the true nature of dharmas, are completely without any limit. It is on the sixth level in the being-neither-defiled-nor-pure sense. (11) Repudiation is marked by repudiating, spurning, and abandoning. Nonrepudiation is the opposite because it is empty of that. The emptiness of nonrepudiation is because there is nothing to indicate spurning, etc., in the repudiated, because it is what you have stopped doing. It is on the seventh level in the non-diverse sense.

(12) The essential nature [of all things] (*prakṛti*) is what is not made up (*akṛtā*) [in meditation] by noble beings, because it is empty of that. The emptiness of the essential nature is because it is not conditioned (*saṃskṛta*) or unconditioned (*asaṃskṛta*), and hence does not undergo change, and is not changeless. (13) The emptiness of all dharmas is because dharmas are empty of dharmas. This is because all dharmas in the final outcome have no own-being, because the heaps of conditioned [dharmas] and unconditioned [emptinesses] are dependent on each other. These two emptinesses provide a foundation, where nothing is lacking and nothing added, for sovereignty over both nonconceptuality and purification of the [Buddha]field. They are at the result level that is subdivided [into the levels from the eighth to tenth] in terms of preparations for [the

final] penetration [to perfect enlightenment]. These two are on the eighth level.

(14) The emptiness of a mark is because form, etc., that is marked as "easily breakable, seeable," etc., are empty of those marks, because the location of the mark, whether general or particular, is representation only. (15) The emptiness of the unfindable, in the sense that past, etc., dharmas are unfindable because based on any one time such as the past they change positions with each other, is because times are representation only, [merely projected] onto things. These two emptinesses provide the foundation for sovereignty over knowledge and are on the ninth level. [It too is a subdivision of the result level], just like [the eighth].

(16) Let a *bhāva* ("the thing that exists") be something that exists as a mere concordant collection. Then the emptiness that is the non-existence of own-being is because a connection [a coherent collection of dharmas] is empty of a dharma existing through a connection. This is because such a dharma has no own-being, because it is a dependent origination. (17) The thing that exists is marked by the five grasping skandhas. The emptiness of the thing that exists is because it is empty of that, based on the consideration that a skandha is a heap, and since a heap has no essential core (*apadārtha*) there can be no sign of the thing that exists marked by grasping. These two emptinesses provide the foundation for sovereignty over action and are, as before, on the tenth level.

(18) The emptiness of non-existing thing is because non-existing, unconditioned space, etc., is empty of that [space, etc.], because it is a [mere] representation [projected onto] actual non-obstructing, etc., dharmas. (19) The emptiness of own-being is because own-being, namely emptiness, is not made by the knowledge and insight of noble beings, because knowledge and insight illuminate reality, [i.e., the absence of any own-being] as it is in fact. (20) [*Large Sutra* 198] says, "This is the true nature of dharmas, which remains whether the Tathāgatas are produced or not produced."

Thus, the emptiness of other being is because [that true nature of dharmas] is empty of some other agent. This is based on the consideration that personal activity is simply a contradiction in terms when [everything is] governed by emptiness. Know that these three emptinesses (i) provide a foundation for the elimination of cankerous obscuration and its residual impressions, (ii) provide a foundation for the elimination of obscuration to knowing and its residual impressions, and (iii) is the self-originated state, respectively. They are at the Buddha level. [97]

Ārya Vimuktisena says:

> You must explain this section [of the *Ornament*] that is missing the sequence of sections [found in the *Long Sutra*] from this direction [of the emptinesses]. [Qualm]: [Sections in the *Long Sutra*] describe a bare emptiness in order to refute others, and have no ordered sequence of realizations at all. You have to explain that the topic of these sections is just that, and that it is not primarily the [knowledge equipment] topic of the [*Ornament*] treatise. [Response]: In that case you end up without an aim, because there would be no division of emptiness into the known and yet-to-be-known.

What does this nonconceptual knowledge take as objective support? Some say it takes emptiness, others that it takes the emptiness of own-being of all dharmas as objective support. And just this [latter position] is logical.

In suchness, any knowledge will always take the emptiness of the own-being of all dharmas as objective support, like, for example, in a dream, where the objective support is the emptiness of the own-being of the horses, etc., [that appear but are not there in fact]. The nonconceptual mind that is the topic under discussion is knowledge as well. [This produces the following syllogism: The subject, the nonconceptual mind discussed in this section of *Sūtra* through the discussion of emptiness, is essentially one, as objective support, (*sahopalambha*) with the emptiness that it knows.

The reason: "because emptiness, the own-being of all dharmas, is its objective support."] This is a *sva-bhāva-hetu*.[54] The reason is not unproved because, [as Dharmakīrti] says:[55] [Knowledge of emptiness and emptiness are not different because they are definitely a single essence.] "You cannot establish that direct perception without [a simultaneous] objective support sees the object." The reason does not contradict what it seeks to prove because it is always the case (*sa-pakṣa*), [i.e., the emptiness of the own-being of all dharmas—the objective support—is always knowledge]. [The reason] is not indefinite (*anaikāntika*) either because an absolute own-being of all dharmas [that would be the objective support, but absolutely different from what knows it] will be refuted later.

Qualm: Then the objective support would not exist, like, for example, two moons, etc. Similarly, this emptiness of the own-being of all dharmas—the objective support—would not exist either. Hence you would be forced to accept a state of existence of all dharmas [because the emptiness of them would not exist]. [Response]: This is not a problem. Let non-being, the denial extreme, be designated Devadatta. Let own-being, the superimposition extreme, be designated Yajñadatta. When the killer of Devadatta [i.e., Yajñadatta] has been killed by his own emptiness he [Devadatta] will not reappear.

Objection: How can there be an objective support that is unreal in suchness, and yet, on the covering level, be in its final state as a particular object [of experience]. It is a contradiction. [Response]: Do not say such things.

Where you take the position that emptiness is the objective support,[56] the consequence is that knowledge has the absence of own-being in its range (*gocara*) [when the absence of own-being is, in fact, beyond the range of knowledge], and that emptiness is a conditioned thing. This is because knowledge and its emptiness, as things that exist (*bhāva*) or things that do not exist, would be different or not different from each other, respectively.

Much still remains to be said about the division [of knowledge] into mirror-like wisdom, etc. [The *Sūtra*] sets forth a single side of the presentation of knowledge equipment, and the divisions [of emptiness] as an incidental supplement. Still, the entire realization of knowledge equipment is not just here, because it teaches the sequence of the rest of the clear realizations. You should know that this is the case in other places as well.

Those who have cultivated knowledge in meditation purify wisdom, and through meditative stabilizations, etc., work for the sake of living beings and gain merit. Hence they accumulate merit equipment.

Those who have made merit and have cultivated knowledge in meditation work hard at the path that analyzes bases, etc. Hence they have path equipment. [98] Those who are on the path have *dhāraṇī* ("mnemonic devices") equipment. [These are explained in the *Large Sutra*], beginning with:

> The syllable *a* is a door because [it is the first syllable of] "the nonproduction (*anutpannatva*) of all dharmas."

These different syllables prompt a picture [of the whole meaning], so that the recollection that causes many eons of demonstration of dharma goes on without end. Dhāraṇī equipment is based on the consideration that recollection is a retaining device (*dhāraṇī*) in the sense that it retains (*dhāraṇā*) books and meanings.

The Lord has described these five equipments, starting with skillful means, at length in the *Twenty-five Thousand* under the rubric "Mahāyāna," so there can be no doubt, [the Lord is talking about them in the *Eight Thousand* as well].

Those who have dhāraṇīs have particular grades of realization—specific levels in the sense of particular locations for ever higher realizations, and foundations for the qualities they engender. Hence they have levels equipment. To teach it the Lord brings up [the second of Subhūti's five]

quibbles, namely, "How should one know the one who has set out in the Mahāyāna?" to contextualize what he has to say. He then responds, **By means of the perfections has a Bodhisattva set out** (*samprasthita*) **in it**. They have **set out** (*prasthita*) perfectly (*samyak*), stage by stage, by means of the (in extended form) ten perfections of giving, etc., that are systematized as ten levels. Thus he is describing the levels equipment because he is indicating the results [of the perfections].

There it says that from having cultivated the selflessness of all dharmas Bodhisattvas penetrate into the dharma element that is the self of all things through its partlessness. But that is not all. Because it gives them absolute certainty, they also penetrate into [the dharma element] in its omnipresent sense, and a brilliant knowledge making manifest the absence of own-being of all dharmas arises. At that time they reach the perfect state of their distinctive way of liberation and attain the path of seeing. Here, as one, single, clear realization of the truths it eliminates a grand total of one hundred and twelve cankers. These are the abandonments eliminated through seeing the four noble truths. They are the forty abandonments—greed, hatred, pride, ignorance, and doubt; and view of the true body, grasping an extreme, wrong view, judging [your own wrong] view [to be best], and judging rules and rituals [to be best], based on each of the four noble truths in the Desire Realm; and similarly, seventy-two such abandonments—those same [forty] minus eight hatreds, in the Form and Formless Realms. Hence the first instant [99] of the Joyful level is the path of seeing.

Then they attain the other instants from the second, up to and including the "vajra" uninterrupted path (*anantarya-mārga*) that brings, immediately afterwards (*anantaram*), the Perfect Illumination Buddha level. All of these penetrate into the dharma element in its tip sense, etc., hence it presents them as the path of meditation. They gradually eliminate sixteen cankers as appropriate: six operating in

the Desire Realm (greed, hatred, pride, ignorance, view of a true body, and view grasping at an extreme), and ten (the same ones minus hatred) operating in the Form and Formless Realms.

It sets forth the ten, Joyful, etc., levels on the paths of seeing and meditation in terms of different preparation (*parikarman*) dharmas. There know that until [Bodhisattvas] complete the preparation dharmas of any one level they are on that level. When they complete them, however, they are on the next level.

There the *Twenty-five Thousand* teaches these preparation dharmas as follows. Bodhisattvas fully acquire all wholesome roots, have a Mahāyāna Dharma mentor for the sake of beings, accomplish the four immeasurables, give up all ownership through the practice of nonconceptuality, delight spiritual friends, search out the good Dharma in its entirety as objective support without resorting to the Listener vehicle, etc., continually dislike home life, never lack attention to the unsurpassed Buddha Bodies, properly reveal the Dharma in sūtras, etc., just as it is, and carry out fully what they have promised. Just these ten dharma preparations, special causes, because they cause the level to be fully produced, and preparations with a special mark because there is no apprehension of an essential nature (*svabhāva*), bring about their attainment of the first level. It is the first level because it is an unprecedented realization of suchness, and Joyful because they obtain joy. Thus [*Ornament* 1.48-50] says:

> They attain the first level through ten preparations. [The Lord] asserts that the ten are intention, beneficial things, the same attitude of mind to beings, renunciation, serving friends, searching for the good Dharma as objective support, always having the thought to leave, longing for the Buddha Bodies, demonstrating the Dharma, and truthful speech. Know these are preparations because they do not apprehend an essential nature.

They have perfectly pure morality free from the attentions of Listeners and Pratyekabuddhas. [The *Bodhisattva Levels* (*Bodhisattva-bhūmi*) systematizes this morality as] morality of the vow, morality of collecting wholesome factors, and morality of benefiting beings. They do not forget services rendered by others, are free from ill-will, etc., to any being, are indefatigable in maturing beings, etc., [100] are willing to spend a long time in hell, and so forth, for the sake of even one single being, have humility towards all, see the Teacher in their gurus because they are the vehicle of (*anuṣṭhāna*) his teaching, and entirely and exclusively search and strive for perfection in giving, etc. These eight preparation dharmas, special preparations as before, bring about their attainment of the second, Stainless (because all stains of immorality are gone) level. Thus [*Ornament* 1.51] says:

> [They attain the second through] morality, gratitude, patience, joy, great compassion, respect, hanging on the guru's words, and eighth, vigor for giving, etc.

Their thought is to retain the Dharma taught by all Buddhas. They reveal the Dharma without expecting any reward, etc., dedicate just to those dharmas that purify the Buddha-field, are never depressed by working for the welfare of beings, and have a sense of shame (based on self and others) about Listener and Pratyekabuddha attentions. These five preparations, as before preparations that understand no essential nature, bring about an understanding of the third, Illuminating (because it makes the light of extraordinary knowledge shine) level. Thus [*Ornament* 1.52-53ab] says:

> [They understand the third through] an absence of conceit that is fivefold: an insatiable desire to learn, disinterested giving of Dharma, thorough purification of the Buddha-field, not being depressed about saṃsāra, and shame and embarrassment.

They are isolated from Listener, etc., attentions, do not wish even for enlightenment while assuming an objective basis, are not conceited even when they get the sublime thing, do not abandon the meditation that is a patient acquiescence in the deep dharmas, do not give up any training, do not produce a Desire [Realm] thought, are not made up out of any dharma, do not seize on their own body, etc., do not withdraw their thought from the support of wholesome dharmas, and do not pay attention to any base. These ten preparations, as before, bring about an ascent to the fourth, Radiant (because of the flames that burn the fuel of the cankers) level. Thus [*Ornament* 1.53cd-54] says:

> [They attain the third when] they dwell in the forest, have few desires, are content, resort to a strict regimen of asceticism, do not give up training, loathe sense pleasures, [101] turn away, renounce all there is, are uncowed, and have no expectations.

They avoid the following ten dharmas: living with householders or those who wander for gain, etc., not teaching a family of believers, going where there are crowds of people, etc., praising themselves and disparaging others, the ten unwholesome action paths, conceit about learning, etc., being arrogant towards others, mistaken settling on right and wrong, views such as the view of the true body, and stirring up any cankers such as greed, and so forth. These [Bodhisattvas] reach the fifth, Hard to Conquer (because it is overcome only with extreme difficulty) level. When marked thus, as hindrances to enlightenment, they imply ten preparation dharmas that are opposite to them. [These preparations] as before [have a special mark because there is no apprehension of an essential nature]. Thus [*Ornament* 1.55-56] says:

> They attain the fifth level when they avoid these ten: intimacy, being jealous of family, places which invite crowds,

praising themselves and disparaging others, the ten unwholesome action paths, conceit, arrogance, perverted views, doubt, and tolerance for cankers.

They perfect the six perfections of giving, etc., and remove all Listener and Pratyekabuddha desires, thought that trembles over non-apprehension of an essential nature, thought that withdraws when approached by beggars, sadness about their natural inclination to renounce everything, and the thought to shun supplicants because of poverty. These twelve preparations, as before, bring about thorough knowledge of the sixth, Confrontation (because it comes face to face with the Dharma of all Buddhas) level. Thus [*Ornament* 1.57-58] says:

> They reach the sixth level by [twelve preparations]. They perfect giving, morality, patience, vigor, concentration, and wisdom, they avoid thought with Listener and Rhinoceros longings, and that is scared, they are not cowed by beggars, do not feel sad even when they have given everything away, and do not reject supplicants even when they are poor.

They do not seize on self, being, and soul, respectively, because they have the knowledges of emptiness, signlessness, and wishlessness that are the three doors to deliverance. They do not seize on a single person, because they do not fail to perfect the ten wholesome action paths purified of [the stain of taking] the three circles [of doer, act of doing, and deed to be done as a basis]. Annihilationist views do not get a hold on them because their penetration [into the dharma element is informed by] a compassion that springs from seeing all beings tormented by suffering. They escape the hold of eternalistic views because they take nothing, [102] starting from the perfected Buddhafield, as a basis. Seizing on signs does not arise for them because they understand the sameness of all dharmas. They reject seizing on causes because they realize that the Mahāyāna is the one vehicle.

They do not seize on the skandhas because they thoroughly understand that name and form, etc., are unproduced. They end seizing on the elements because they know the meditation that is a patient acquiescence in the deep dharmas. They extricate themselves from seizing on sense-fields because they reveal all dharmas from the perspective of the Mahāyāna. They end seizing on the establishment of the three realms because they end all projection. They are free from seizing on attachment because they are free from taking a hold of signs, from the view of a true body, etc., and from the cankers of greed, etc. They are free from the hold of cowed thoughts because of the power of their calm abiding meditation. They do not formulate views about the Buddha as refuge because they have skill in wisdom, do not reify a view of Dharma as refuge because meditation on the selflessness of dharmas has calmed [thought based on] signs, and do not produce the view of Saṅgha as refuge because an unobstructed understanding of form, etc., based on both truths has arisen for them. They do not produce a view of morality as a refuge because they have attained an understanding of what is not a ground for settling. Seizing on contention about emptiness does not arise for them because they go as they wish, at one and the same time, to all Buddha-fields to perfectly ascertain the Dharma. And they desist from seizing on declarations that refute emptiness because they show themselves everywhere, in an appropriate form, in order to rescue the hosts of beings who make things into a basis and settle down on them. Thus the realization of twenty preparation dharmas, preparations with a special mark, as before, gives them freedom from the aforementioned twenty blemishing dharmas. It gets them to the seventh, Distant (because they have joined up perfectly with the path of effortlessness and gone really a long way) level. Thus [*Ornament* 1.59-61] says, based on what they have to abandon:

> The twenty blemishes are when they seize on self, being, soul, person, annihilation and permanence, are established

> in, have attachment to, and let their thoughts sink down onto a mark, cause, skandhas, elements, sense fields, and the three realms, when they settle down in views about the Three Jewels and morality, and when they argue about emptiness and refute it. Those who have removed these proceed to the seventh level.

And [*Ornament* 1.62-65] says, based on what they have to appropriate:

> And the twenty [seventh level preparations] are: They have knowledge that is the three doors to deliverance, have purified [the stain of taking] the three circles [as a basis], have compassion, and are not conceited. Dharmas are the same for them and they know the one principle. [103] They know nonproduction and forbearance, and for them dharmas move as one. They destroy projection, reject discrimination, views, and cankers,[57] meditate calm abiding and are skilled in insight, have calmed thoughts, and have totally unobstructed knowledge. For them there is no ground for attachment, they go equally to other fields as they wish, and they show themselves everywhere.

They know correctly the thoughts and conduct of all beings, sport in direct knowledge for the sake of beings in various world systems, transform the foundation Buddhafields into gold, etc., please the Tathāgatas in order to fully contemplate the Dharma, perfect the heavenly eye, purify living beings who are the Buddhafields on the foundation, determine everywhere to be like a magical apparition, and intentionally take birth where they see a benefit to beings. Thus these eight preparations, as before, give them the experience of the eighth, Unmoving (because it is undisturbed by signs or effort) level. Thus [*Ornament* 1.66-67] says:

> [The Lord] proclaims that there are eight preparations [for the eighth level]: They know what all beings think, sport in

direct knowledge, create a beautiful Buddhafield, tend to and contemplate the Buddha, have eye knowledge, purify the Jinafield, are firm in magical apparition, and appropriate existence at will.

They make infinite prayers, and know the languages of all beings such as gods, etc. Their speech prompting correct actions (*pratibhāna*) is inexhaustible like a river. They descend into the womb [of Māyādevī] who all people praise, have a royal status, etc., are descendents of the sun, etc., have a maternal aunt [as nurse], etc., have a retinue responsive to their command, are born to the praises of Śakra and the other gods, go forth to homelessness urged by the Buddhas, etc., [sit beneath] a wish-fulfilling, jewel-like fig tree big enough to shade horses, etc., and perfect all Buddhadharma qualities. These twelve preparations marked by what is excellent, preparations with a special mark, as before, make manifest the ninth, Eminent (*sādhumatī*)[58] (because they make a faultless skillful demonstration of Dharma) level. Thus [*Ornament* 1.68-69] says:

> They make infinite prayers, know the languages of gods, etc., are like a river of inspired utterances, make the supreme descent into a womb, [104] and have the excellence of family, descent, lineage, retinue, birth, leaving home, bodhi tree, and perfection of qualities.

[Ārya Vimuktisena] says the nine aforementioned levels are Bodhisattva levels. They are the Lineage level of those in the Listener, etc., lineage; the Eighth level of candidates for the first result; the Seeing level of Stream-enterers; the Refinement level of Once-returners; the Desireless level of Nonreturners; and the Kṛtavī ("Those who have done the work to be done") level of Arhats. There is the Listener level of the three candidates [for Once-returner, Nonreturner, and Arhat] because there is no [other] special terminology for it; the Pratyekabuddha level of the Pratyekabuddhas,

and the Bodhisattva level. The *Twenty-five Thousand* says, "having thus passed beyond" the ninth level, at the tenth level Bodhisattvas are to be called only a Buddha, but not a perfect, complete Buddha. Hence there is the tenth Bodhisattva level, called Cloud of Dharma, because the clouds of dharma rain down water [in the form of doctrine]. They get it when they stand at the Buddha level with knowledge that provides the foundation for sovereignty over action, etc. Thus [*Ornament* 1.70] says:

> [When Bodhisattvas], having passed beyond nine levels, stand because of their knowledge at the Buddha level, you should know it is the Bodhisattva's tenth level.

The *Twenty-five Thousand* should be consulted for a long explanation of the levels equipment. I have not dealt with it here at length because the book will get too long, so enough of this digression.

The levels equipment is simply the paths of seeing and meditation. Hence the antidote equipment is immediately after them, because there are different stages where [these paths counteract and] eliminate their opposition. The Lord teaches it by way of a response to [Subhūti's] third, etc., question, ["From whence will it go forth and whither? Who has set out in it? Where will it stand? Who will go forth by means of this great vehicle?"]. He says, **From the triple world it will go forth. One who has no objective support sets out.**[59] **It will park at the knowledge of all aspects. A Bodhisattva, a great being will go forth**. There, first construe the four lines starting, **From the triple world** . . . as primarily teaching, based on covering level truth, four antidote equipments. The different stages of realization of these antidotes eliminate the opposition to them: two object conceptualizations based on bases and antidotes, and two subject conceptualizations based on a substantial person and a nominal person on the path of seeing, respectively. Then the Lord says, **But it will not go forth to anywhere.**

Nor has anyone set out in it. It will not stand anywhere, but it will stand on all-knowledge, by way of taking its stand nowhere. By means of this great vehicle no one goes forth, no one has gone forth, no one will go forth. He is teaching another four antidote equipments based on a refutation, in ultimate truth, of the aforementioned activity. The different stages of realization of these antidotes eliminate the opposition to them: two object conceptualizations based on bases and antidotes, and two subject conceptualizations based on a substantial person and a nominal person on the path of meditation, respectively. He clarifies his refutation of standing with, . **but it will stand on all-knowledge by way of taking its stand nowhere.** There a stand (*sthānam*) is something taken as a real basis, a particular standing (*pratiṣṭhānam*) of intention [i.e., what the mind is directed toward as its basis]. When that is refuted it **stands nowhere** (*asthānam*). Let us investigate this. [Qualm]: If *asthānam* is [a tat-puruṣa compound that means] non-existence of a stand, then nothing could counteract it since it would not exist. And if it is [a bahuvrīhi compound that means] something that stands nowhere, it leads to the unwelcome consequence that this would be the case with eyes, etc. as well.[60] [Response]: He has already explained how nonsettling works, and the principle is similar with what you should see, so he does not expand on it. He states that **no one goes forth** because he refutes every basis in the three periods of time.

Qualm: Surely they go forth by repeated practice of the real, so how could this be? Having anticipated this with, **And why?** the Lord says, **because neither of these dharmas—he who would go forth, and that by which he would go forth—exist, nor can they be got at.** Neither of those, he Bodhisattvas **who**, and the path **by which—neither of those** either of them **go forth.**

He concludes by saying, **It is thus**, in suchness, **that a Bodhisattva, a great being, is armed with the great armor, and has mounted on the great vehicle.** It exists on the covering level is the idea. Thus [*Ornament* 1.71] says:

> You should understand eight sorts of antidote to calm eight object and subject conceptualizations on the paths of seeing and repeated practice.

By work in accord with the entire Mahāyāna, in the aforementioned sequence, without violating either the covering level or ultimate truth, great enlightenment gets fully equipped (*sambhriyate*) with the things (*bhāva*) for bringing it fully about (*samudāgama*)—with compassion, etc. Hence the seventeen subdivisions of equipment practice—compassion, etc.—are called "equipment" or "accumulation" (*saṃbhāra*).

Going Forth Practice

Thus "equipped" with equipment, [the chariot of the Bodhisattvas] "goes forth" in the sense that, [as Ārya says,] "it attains victory over the unconquered," so you have to explain the fourth, going forth practice. It is further subdivided into eight based on specific objects [to which it goes forth]. First, because of its primacy, it goes forth to the aims. [Maitreya] further accepts three, because it goes forth to the greatness of the thought that puts all beings highest, it goes forth to the great abandonment [of wrong views], and it goes forth to the great realization. Subhūti says about going forth to this triple aim, **The Lord speaks of the great vehicle. Surpassing the world with its gods, humans, and titans that vehicle will go forth.**

> The great vehicle (*mahāyāna*) is so-called because of its greatnesses (*mahattvam*): the greatness of its objective support, two practices, knowledge, vigor in the undertaking, skillful means, achievement, and enlightened activity.

Thus [the *Mahāyāna Sūtra Ornament*][61] says the Bodhisattva's path and result is a great vehicle because it has seven greatnesses. It is a great vehicle that results in a full awakening to the fact that what is merely established for the world is not as it seems, because it is bondage,[62] otherwise meditation on great vehicle practices counteracting [the cause of the suffering of the world] would be purposeless. Thus **the world with its gods, humans, and titans** is a false appearance because of mere unreal imagination. The great

vehicle, as an antidote to it, **surpasses** it because it is a full understanding that [the world] is in the form of something untrue. Therefore **that vehicle will go forth** (*niryāṇa*) definitely (*niścayena*) arrive at (*yāsyati*) the greatness of the thought that puts all beings highest—the destination. Hence the Lord **speaks of "a great vehicle."** This is what this passage means.

They cannot go forth to the aims without realizing sameness, so, to teach going forth to sameness Subhūti then says, [107] **For it is the same as space and exceedingly great.** As an emptiness **the same as** like **space,** because the state of knowledge that is stainless pervades the universe of the knowable in its entirety, **this vehicle** is **great.**

If they do not [look after the] welfare of beings they do not accumulate the necessary merit for perfectly realizing sameness, so Subhūti then says about going forth to the welfare of beings, **As in space, so in this vehicle there is room for immeasurable and incalculable beings.** The statement that **there is room for beings** in the great vehicle makes it clear that the purpose (*niryātavya*) of the great vehicle is their needs. Otherwise it would not make sense, because a space is empty of functionality. In conclusion Subhūti says, **So is this the great vehicle of the Bodhisattvas, the great beings. So is this** (*anena paryāyeṇa*), i.e., it is another facet of the topic.

If they have to try to look after the welfare of beings they never complete it, so, to teach going forth to spontaneity Subhūti then says, **One cannot see its coming, or going, and its abiding does not exist. Coming** is the past, **going** the future, and **abiding** the present. They finish going forth without effort because there is no coming, etc., is the idea.

They do not go forth to spontaneity unless they attain a state free from permanence and annihilation, so, to teach going forth to a state beyond extremes he then says, **Thus one cannot get at the beginning of this great vehicle, nor at its end, nor at its middle. Thus** in the way it will be explained **one cannot get at** its **beginning** permanence, **its**

end annihilation, **nor middle** because there is nothing unrestricted by those two either. [108] Continuing with his explanation he says, **But it is self-identical everywhere. Therefore one speaks of a "great vehicle."** Since all dharmas, in their essential nature, are in the state of nirvāṇa, **that vehicle** is empty of all three time periods. **Therefore** there is no beginning, etc., to the great vehicle, is what the passage means.

Then, to praise venerable Subhūti because he did not contradict the true nature of dharmas, the Lord says, **Well said, well said, venerable Subhūti. So it is**. He sums up with, **It is thus that this is the great vehicle of the Bodhisattvas, the great beings.**

They do not completely go forth to a state beyond extremes without an attainment based specifically on each of the three vehicles, so then he says about going forth to attainment, **Trained therein, Bodhisattvas do reach all-knowledge, have reached it, will reach it**. **Therein** in the great vehicle, **all-knowledge** in the form of the three vehicles. They **do reach, have reached**, etc., teaches that it is the cause of the realizations of all noble persons.

Purṇa mistakenly misconstrues [the Lord's] statement [at *Eight Thousand* 4, "Make it clear now, Subhūti, to the Bodhisattvas, the great beings, starting from perfect wisdom, how the Bodhisattvas, the great beings go forth into perfect wisdom"], and says, **This elder Subhūti, when asked about perfect wisdom, fancies that the great vehicle is something that can be pointed out**. He was **asked** in that statement **about** regarding the undertaking of **perfect wisdom**, [not about the great vehicle]. [109] The noble Subhūti [wonders if] he might possibly not have the knowledge vision that requires a permanent [Buddha-inspired] focus, so he asks, **Have I, O Lord spoken of the great vehicle without transgressing against perfect wisdom?** Without **transgressing** without overstepping. Those authorized by the Tathāgata cannot possibly give incorrect instruction, so the Lord replies, **You have. In agreement with** in accord with

perfect wisdom you point out the great vehicle. Because the essential nature of the great vehicle is the topic of perfect wisdom is the idea. Not seeing in himself the capacity to teach the profound Dharma in all aspects Subhūti says, **Through the Buddha's might, Lord.**

They go forth to an attainment marked by the negation of something to be attained, attainer, and a connection between the two. Subhūti says about the negation of something to be attained, **Moreover a Bodhisattva does not approach from where it begins, nor where it ends, nor in the middle either.** The word **moreover** implies sequence. You should understand [the use of the *taḥ* ablative] in **from where it begins** (*pūrvānta-taḥ*), etc., [according to the axiom] *ādy-āditvena saptamy-antāt tasiḥ* ("*taḥ*, in the [list of post-positions] beginning *ādi*, is the sense of the seventh case ending").[63] They **do not approach** any Bodhisattva to be attained that is in the nature of a form [skandha], etc., has to be supplied. Because that very Bodhisattva does not exist as something to be attained is the idea.

Qualm: But how could Bodhisattvas appearing through the form [skandha], etc., not exist? Having anticipated this with, **And why?** [110] Subhūti says, **Because a Bodhisattva is as boundless as form, etc., is boundless.** Based on the maxim, "There is no dharma over and above the dharma element,"[64] just as the dharma element is boundless, so too is the form [skandha], etc., that has that for its essential nature boundless. Hence, because **a Bodhisattva is as boundless as form,** therefore they **do not approach** a Bodhisattva [to be attained] is the idea.

Subhūti says about the refutation of attainer, **He does not approach the idea that "a Bodhisattva is form," etc.** Since logically **form, etc.,** is nonexistent, **a Bodhisattva** attainer with that as self **is not apprehended** is not there is the idea. [Qualm]: If [a Bodhisattva] is not apprehended thus, then [a Bodhisattva] is just that [absence]. He says, **That also does not exist and is not apprehended. That** the fact that "he does not approach" **also does not exist** because a nega-

tion cannot be applied without a particular subject. Therefore it **is not apprehended** because a basis does not exist.

After having thus talked in general, he says about the self, **Thus in each and every way I do not get at any of the dharmas that constitute a Bodhisattva. I do not see that dharma that the word "Bodhisattva" denotes. Thus,** i.e., given the negation of something to be attained and attainer. There, since "there are two totalities (*sarvatā*): the total of all things and the total of all aspects," [explain] **in each and every way** (*sarveṇa sarvaṃ sarvathā sarvam*) [as follows]—***sarveṇa*** in the form of such things as skandhas, etc., ***sarvam*** having the own-being of outer and inner things, ***sarvathā*** in the different forms of the emptiness of subject, etc. The latter ***sarvam*** [brings in] subdivisions summarized and in detail.[65] [Construe the compound] **dharmas-which-constitute-a-Bodhisattva** as the **Bodhisattva** marked by something to be attained and attainer is (*eva*) the **dharmas**, the own-being of which are form, etc. **I do not get at that . . . I do not see that.**[66]

[About] the negation of a connection between the two he says, **Perfect wisdom also I neither see nor get at** by means of imaging and non-imaging knowledge, respectively; or, alternatively, by means of direct and inferential knowledge. He says the same thing as well with, **All-knowledge also I neither see nor get at.** [111] He sums up with, **Since in each and every way I neither apprehend nor see that dharma—what dharma should I advise and instruct through what dharma in what dharma? What** attainer Bodhisattva **through what** way that leads to an attainment **in what** connection marked as knowledge of all aspects. Since the word **what** is used in the sense of a denial, [they apprehend and see] no one [who is instructed in perfect wisdom], through anything, anywhere, is the meaning. Why? Because **"Buddha," "Bodhisattva," "perfect wisdom," all these are mere words.** The word **"Buddha"** refers to something to be attained, and the other two following words set forth the attainer and connection, because [Subhūti] is summarizing exactly what he has been discussing.

[Qualm]: There is a true basis because, when a word for something is employed correctly, there is a mere name (*saṃjñā*) that is real. [Subhūti's response]: **And that denotation is something uncreated.**[67]

> We do not assert word and meaning particulars to be speech and what is spoken about. [The word] refers to the generality, because you do not see that [hidden meaning] prior [to getting a language-based idea of it].

Based on this maxim,[68] a correct **denotation** of something **is uncreated** is unproduced. How so? Subhūti says, **It is as with the self.** [112] He continues talking about just that with, **Although we speak of a "self," yet absolutely the self is something uncreated.** Because **the self**, like a donkey's antlers, cannot perform a function, as **something uncreated** it **absolutely** does not exist, even on the correct covering level. Nevertheless there is the conventional expression **self.**

Since, therefore, all dharmas are thus logically **without own-being, what is that form**? Having thus anticipated a qualm Subhūti says, . . . **which cannot be seized, and which is something uncreated.** The form [skandha] is devoid of subject-object bifurcation in suchness because it is **something uncreated**. On the covering level it is a plaything of a non-analytic mind alone.

[Qualm]: Therefore let such an uncreated thing that is neither subject nor object be an ultimate dharma. [In response] Subhūti says, **thus** logically, just that very fact **that all dharmas are without own-being is the same as the fact that they are uncreated. But the noncreation of dharmas is not those dharmas** because they retain no form of their own. He clinches the argument with, **So how shall I instruct and admonish a non-creation in a perfect wisdom which is also a non-creation?** Since the word **how** is used in the sense of a denial, **so** therefore, he does not do it at all.

[Qualm]: Then let a dharma be something created. [In response] Subhūti says, **And yet, one cannot apprehend as**

other than uncreated all the dharmas, be they those which constitute a Buddha, or a Bodhisattva, or [him] who marches to enlightenment. You **cannot apprehend** a dharma **as other than uncreated** as created, because the creation of all bases [113] has been refuted. **All the dharmas** in the form of the path of perfect wisdom; dharmas **which constitute a Buddha** marked as something to be attained; dharmas which constitute **a Bodhisattva** the form [skandha], etc., to which a nominal attainer Bodhisattva is connected; **or [him]** some other generalized entity **who marches** to get **enlightenment**—you cannot apprehend that either. You should construe it thus, with the change of [plural] case endings [to singular].

[Qualm]: Who, then, would have thus practiced perfect wisdom? Subhūti says, **If a Bodhisattva, when this is being taught is not afraid, then one should know that "this Bodhisattva, this great being, courses in perfect wisdom,"** etc. **Courses** with non-equipoise knowledge, **develops** with equipoise, **investigates** brings into focus with logical reasoning, and **meditates** determines in recollection.

Qualm: How, without apprehending form, etc., do [Bodhisattvas] investigate perfect wisdom? Having anticipated this with, **And why?** he says, **Because at the time a Bodhisattva investigates these dharmas in perfect wisdom, at that time he does not approach form, etc., nor go to it**, etc. Because when they **investigate these dharmas** form, etc., **in perfect wisdom** with that as their sign, [causing them to appear] in their essenceless aspect, **at that time** they do **not approach** do not step up to **form, etc**., hence **nor go to it** appropriate it, hence **nor** do they **review production** or **stopping**. There is nothing else, free from production and passing away, that exists is the idea. Qualm: Form is just nonproduction and nonstopping, because when you apprehend the one you apprehend the other. So why should "they not approach form?" Having anticipated this with, **And why?** he says, **For the nonproduction of form, etc., is not form, etc. The non-passing-away of form, etc., is not form,**

etc. **Nonproduction and form are therefore not two, nor divided. Not-passing-away and form are therefore not two, nor divided.** Nonproduction and non-passing-away are not form because on the covering level only form appears.[69] There just the existing thing that is the destruction of dharmas that last for an instant is passing away. **Non-passing-away** is from the negation of that. Hence they are different on the covering level. Therefore **nonproduction** and **non-passing-away, and form,** [as conventions without their own absolute, essential nature,] are ultimately **not two** —have nonproduction, etc., as their single [shared] nature, because they have a standing only as things unproduced and that do not pass away. Hence **nor** are they **divided** (*advaidhīkāra*). [Understand the compound *advaidhīkāra,* literally "something without what would make it two"]: without (*apagata*) the authoritative means of knowledge that would make it two things (*dvidhā-bhāva-kāraka*). [115]

[Qualm]: How then, in this case, could there be the label "form?" [In response] Subhūti says, **Inasmuch as one calls it "form," etc., one makes a count of what is not two.** **This** calling it **"form" makes** projects **a count** an idea **of** a form on the language covering level, that is, logically, unproduced, etc., and hence that **is not two.**

[116] Bodhisattvas do not go forth to attainment, [the seventh of the eighth going forth practices], without the realization of the knowledge of all aspects, so after that, to teach going forth to the knowledge of all aspects Subhūti says, **Thus the Bodhisattva investigates all dharmas in all their modes, and at that time he does not approach form,** etc. **Thus** is connected to **in all their modes.** He **investigates in perfect wisdom** (going forth to the knowledge of all aspects should be supplied) **all dharmas** form, etc., **in all their modes** in their essenceless aspect, etc., (this is adverbial) **and at that time** at the time of clear realization **he does not approach form, etc.** Since Subhūti repeats ["he does not approach form, etc.,"] in a different context here, he is not to be faulted as needlessly repeating himself.

[Qualm]: In that case they could not make the difficult pilgrimage, etc., for the sake of beings. Thinking that, Śāriputra says, **As I understand the teaching of the venerable Subhūti, a Bodhisattva also is a nonproduction.** Since the form [skandha], etc., and nonproduction and non-passing-away are not two, therefore, because of that reason [116] **as I understand the teaching** that they do not approach form, etc., **a Bodhisattva also is a nonproduction,** because the own-being of the form [skandha], etc., is that Bodhisattva's as well. Let that be the case. Subhūti says what the fault would be in such an assertion with, **But if a Bodhisattva is a nonproduction, how then does he go on the difficult pilgrimage, and how can he possibly endure the experience of those sufferings for the sake of beings.** The word **how** is used in the sense of denial. They do not go at all because they are not produced and do not cease is the meaning. **Or how could** they, what purpose would it serve to **endure the experience of those sufferings for the sake of** for the needs of **beings.** There would be none at all because there would be no beings is the idea.

In response Subhūti says, **I do not look for a Bodhisattva who goes on the difficult pilgrimage.** He is thinking as follows: "If Bodhisattvas were not produced they could not, ultimately, go on a difficult pilgrimage at all," is [an invalid] consequence because what it sets out to prove—the nonproduction in suchness of the pilgrimage—is proved [for me already]. [And if the opponent argues that the pilgrimage] takes place on the covering level, [we respond that] then Bodhisattvas are not unproduced, because their production appears. How, then, [could their argument] be a valid objection to the pilgrimage? [It is not.]

You also should not think, even on the covering level, that the difficult pilgrimage is a difficult one to make. Hence Subhūti says, **In any case, one who courses in the perception of difficulties** "on the difficult pilgrimage" should be supplied here **is not a Bodhisattva.** Qualm: Just Bodhisattvas face the difficulty of giving away their heads, etc., so

how could there be no notion of difficulty? Having anticipated this with, **And why?** Subhūti says, **Because one who has generated a perception of difficulties is unable to work the weal of countless living beings,** because they do not perfectly finish the pilgrimage. Hence those who entertain the notion that giving, etc., is difficult are not Bodhisattvas because they do not work for the welfare of beings is the idea. [Qualm]: How can they do it? He says, **On the contrary, he forms the notion of ease, he forms the notion that all beings, whether men or women, are his parents and children, and thus he goes on the pilgrimage of a Bodhisattva.** They **form the notion of ease** (*sukha*) the notion it is easy to do (*sukara*) when giving, etc., because they are not miserly, etc. Similarly [they form] **the notion that all beings** in general **are mother,** or **the notion that** particular **men and women** measured in terms of maturity or immaturity **are,** as appropriate, **mother,** etc. If, having done this, they **go on the pilgrimage of a Bodhisattva** then they are capable of working for their welfare is the idea. He brings all this to a conclusion with, **A Bodhisattva should therefore identify all beings with his parents or children, yes, even with his own self, like this: "As I myself want to be quite free from all sufferings, just so all beings want to be quite free from all sufferings."** The **yes, even** (*yāvat*) is to bring in the notion of brother and sister that they should form about men and women who are their own age. How should they form the notion that they are their own self? Subhūti says, "**As I myself,**" etc. **I myself** (*ātman*) is just their own continuum, in the sense that on it is placed (*āhita*) the conceit that thinks (*māna*) "I" (*aham*). I **want to be quite free from** want to get out from **all suffering** the [pervasive] suffering of conditioned things, etc. [118] He says about another aspect [of the training], **In addition with regard to all beings one should form the notion,** motivated by great compassion, that **I ought not to desert these living beings, I ought to set them free** by completing such work as is necessary for that, **I should not produce towards them a thought of hate**

malice. In what situations? He says, **Even though I might be dismembered** "by those same [beings that I have been helping]" is the ellipsis, otherwise what would be the surpassing intention? **As much as** the limit **a hundred times**. In conclusion Subhūti says, **It is thus that a Bodhisattva should lift up his heart. When he dwells as one whose heart is such** with the aforementioned thought [of enlightenment] **then he will neither course** in acts of charity, etc., nor **dwell** in all four modes of behavior [walking, standing, sitting, or lying down] **as one who perceives difficulties**.

Having thus taught how the pilgrimage based on covering truth makes for no notion of difficulties, Subhūti teaches based on the ultimate truth with, **And further a Bodhisattva should produce the thought that "as in each and every way a self does not exist, and is not got at, so in each and every way all dharmas do not exist, and are not got at."** The **self does not exist** because it lacks a single own-being or many, **and is not got at in each and every way**: *sarveṇa* by direct authoritative cognition, etc.; *sarvam* in the form of what is or is not a pervader; *sarvathā* in established ways as a being or soul, etc.; the latter *sarvam* in the form of an agent, etc. Furthermore, **dharmas do not exist, in each and every way**: *sarveṇa* in the form of something with its own mark, etc., *sarvam* outer, etc., *sarvathā* in a state of defilement, etc., *sarvam* all ways. [119] Hence they go on the pilgrimage like an illusory person, since there is no other way possible. So how, as that, could the pilgrimage be difficult is the idea.

Having thus dealt with the apparent consequences of nonproduction, he says that he accepts it as his own position with, **But when the venerable Śāriputra said that "a nonproduction is the Bodhisattva," indeed, it is so, "a nonproduction is the Bodhisattva." Indeed, it is so** ultimately is the idea.

[Qualm]: Because Subhūti said, "a nonproduction is the Bodhisattva," emptiness may be restricted to a particular area. Hence Śāriputra says, **Further, is just a Bodhisattva**

a nonproduction, or the dharmas also which constitute him? Bodhisattva dharmas such as the knowledge of paths, etc., that create Bodhisattvas are **also a nonproduction** because the logic applies equally. Subhūti says about them, **The dharmas which constitute a Bodhisattva are also a nonproduction.** The question is matched exactly in his answer. Were it otherwise, it would not be language that makes an impression on a listener. [120] There is then a sequence of questions and answers, each following one from the other, to refute that emptiness is restricted to a particular area, and to say that emptiness qualifies all objects. It begins with Śāriputra asking, **or also the knowledge of all? The knowledge of all** is the state of enlightenment. **Dharmas which constitute it** are dharmas that define the knowledge of all aspects that creates a Buddha; a **common person** is a fool in whom the noble path has not arisen; **the dharmas which constitute one** are dharmas such as greed, etc., connected with that [fool].

Qualm: You end up with an unwelcome consequence by thus, step by step, making the nonproduction of all dharmas your assertion. So Śāriputra says, **If, venerable Subhūti, the Bodhisattva is a nonproduction and also the dharmas which constitute him, and also the state of all-knowledge, and also the dharmas which constitute it, and also the common people, and also the dharmas which constitute them—then surely the state of all-knowledge is reached by a Bodhisattva without any exertion?** The word ***nanu*** [expressing hesitation] is in the sense of [the conclusion] not being bearable. **Surely the state of all-knowledge is reached** "without any exertion" should be supplied. Some [editions] do clearly read "without any exertion." What Śāriputra is saying is that through *realizing* nonproduction, by having respect for, and developing it without break over a long period of time, they reach the state of a Buddha. So, if all dharmas were *absolutely* nonproduced, then the knowledge of all aspects would indeed be reached without effort, and all embodied beings would be liberated.

[121] Were there something to be attained, and an attainer, in nonproduction, the consequence would be an attainment without exertion, but it is not that way at all. Intending that, Subhūti says, **I do not wish for the attainment** apprehension **of a** logically **unproduced dharma** an attainer and something to be attained in the preparation period; **nor for a clear realization** knowledge in the fundamental state. And he continues saying just that with, **Further, nor does one attain** at all **an unproduced attainment** marked as something to be attained **through an unproduced dharma** attainer, since neither is essentially real.

[Qualm]: Then let [a Bodhisattva who is] a nonproduction [that is quite] other attain the attainment. Śāriputra voices this [qualm] with, **Is then an unproduced attainment attained through an unproduced dharma, or through a produced dharma**? The **or** indicates an alternative. Subhūti responds with a counter-question, **Is then an unproduced dharma produced, or is it unproduced**? Are you saying: "Is an unproduced dharma produced" because production does not exist? If you are, say what it is, because different names do not make for different things. So how, then, could **one attain** the attainment of **an unproduced attainment through an unproduced dharma**? Or are you saying: **Is an unproduced dharma itself unproduced**? Still you would be quite wrong because an unproduced dharma that is unproduced does not exist. So how could you attain **an unproduced attainment through an unproduced dharma?** This is saying that ultimately, since there is nothing to be attained and no attainer, attainment without exertion is not an issue. And it is saying that on the covering level there is also no attainment without exertion, whereby all embodied beings would be liberated, because they get spontaneous knowledge starting from the eighth level, etc., by working hard to develop it without break over a long period of time.

[122] [Qualm]: The presentation of production and nonproduction is based on the covering and ultimate truths. So would this line of inquiry [refuting my position] not also

apply to you too?" Intending that, Śāriputra says, **Is then production a dharma which is a nonproduction, or nonproduction a dharma which is a production**? [Response]: Even on the language covering level suchness is not something that can be expressed in speech. Intending that, Subhūti says, **To talk of a production-dharma as a nonproduction-dharma is also not intelligible**. **To talk** of either **is not intelligible** in suchness, because both are false, is the idea.

Intending that ultimately it is not produced, Śāriputra says, **To talk of nonproduction is also not intelligible**. Because it goes in the direction of (*anukūla*) the ultimate, nonproduction is called the ultimate; hence Subhūti says, **Nonproduction is just talk**. Hence even nonproduction is what you talk about, i.e., it is talk in the sense of elaboration, conceptualization.

[Qualm]: What appears during the clear realization? Subhūti says, **Just nonproduction appears before the mind's eye**. **Nonproduction** free of all conceptualization, that is not a grasped object at all, is the object that **appears before the mind's eye**. **Nonproduction** that is not a grasper subject at all is the subject that is **just a flash in the mind**. [Qualm]: How, though, can something appear to have a certain nature even though it is devoid of it? Subhūti says, **Absolutely it is nothing more than that**. Let it be what it seems to be, on the covering level, since it cannot conceal itself. Alternatively, **nothing more than that** as just the falsehood that is the nature of the unanalyzed. **It appears before the mind's eye as absolutely** (*atyanta* "beyond the end") [nothing more than that]—it shines [123] in a form free from [the extremes of] permanence and annihilation.

Then, because he has given a perfect exposition of the suchness of dharmas, Śāriputra praises him saying, **In the first rank of the preachers of dharma should the venerable Subhūti be placed**. **He should be placed** he should be held to be. Qualm: They have not realized the [Buddha's] Cloud of Dharma level, so how could even a Listener [like Subhūti

be in the first rank of preachers]? Having anticipated this with, **And why?** Śāriputra says, **For in whatever way**, etc. You should understand [the use of the *-taḥ* ablative] in **in whatever** (*yato yataḥ*), (and similarly in the [correlative pronouns] *tatas tataḥ*), [according to the axiom] "*taḥ*, in the [list of postpositions] beginning *ādi*, is the sense of the seventh case ending." Wheresoever **he may be questioned**, by giving an answer **he finds a way out** there. **He does not swerve** even **from the true nature of dharma** the mark of which is his own realization, because he is stationed there; **he does not contradict** with his realization **that true nature of dharma** in the form of scripture. You have to supply, "even though he does not have [Buddha] knowledge that is in a permanent state of equipoise."

To demonstrate that he has been authorized by the Tathāgata, Subhūti says, **This is the way things naturally happen** (*dharmatā*) **for the Lord and for Listeners who are without any dharma support, so that, in whatever way they are questioned, they find a way out, do not contradict the true nature of dharmas, nor depart from it.** This is **the way things naturally happen**, i.e., this is what is entailed by dependent origination **for** those who are **Listeners** to the Tathāgata **who are without any support** who do not settle down on any **dharma**. What naturally happens? He says, **so that, in whatever way they are questioned**, etc. [124] Qualm: How could Listeners apprehend bases marked by form, etc., and yet still be without any dharma support? Having anticipated this with, **And why?** he says, **And that because they do not rely on any dharmas. They do not rely on** any **dharma** they should not resort to them, because they lack a single own-being or many. Listeners who have no dharma support are necessarily authorized to teach about perfect wisdom, otherwise they would not be able to demonstrate it perfectly because they do not believe in such a dharma as this and have strength only for the selflessness of persons. Hence you have to supply "because they have been authorized by the Tathāgata."

They do not go forth, even to the knowledge of all aspects, without the special paths, etc. So to teach going forth on the paths Śāriputra then says, **Well said, Subhūti** (because he has so eloquently explained the topic) **and yet what is that perfection of the Bodhisattvas that does not lean on any dharmas** by which they reach enlightenment? Subhūti makes the essence of those [paths to enlightenment] known with, **The perfection of wisdom, beneficial to all vehicles is also the perfection which [allows them not to] lean on any dharma because [it shows that] all dharmas have no support [and therefore give none]**. The **perfection of wisdom** marked by the paths in the form of all levels, perfections,[70] and dharmas in the wings to enlightenment, and **beneficial to all vehicles**, i.e., in which the three vehicles are included, is called **the perfection which does not resort to any dharma because in all dharmas there is no support**.

[125] Who goes forth in such a perfection of wisdom, the nature of which is the paths? Subhūti says, **Thus if a Bodhisattva, when this deep perfection of wisdom is being taught is uncowed in his heart, does not hesitate, is not stupefied, does not change his mind, then one should know that he has adjusted himself to the perfection of wisdom, and that he is not lacking in this attention.**[71] **Thus** following on sequentially from what has just been said; **cower in** their **heart** mentally recoil. He continues in the same vein with, **does not hesitate**, etc. **Hesitates** [means] doubts, because of hesitating over another path, thinking, "Is it this way or that?" **Stupefied** [means] ignorant, because of not making any progress towards what it actually is. **Change** their **mind** [means] become confused, because of progressing in the wrong direction. He is indicating that these [four] are all just ignorance, and hence eliminated by [the path of] meditation. They have **adjusted** themselves **to the perfection of wisdom** the nature of which is the paths, because they have adapted their mode of thought perfectly to the four modes of behavior [walking, standing, sitting, or

lying down]; **not lacking in this attention** the nature of which is the paths, during the period they are in retreat.[72]

Qualm: Surely attention is a mental effort that causes thought to be held on an object, while being adjusted to perfect wisdom is essentially the opposite of that, so how can they be simultaneous? Intending that, Śāriputra says, **How is it that a Bodhisattva does not lack in attention when he is adjusted to perfect wisdom**? They never would be, because they are mutually exclusive is the meaning. He continues talking about that with, **For if a Bodhisattva is not lacking in attention he should lack in adjustment to perfect wisdom**; but **if he is not lacking in adjustment to perfect wisdom, then he would be lacking in attention**. [126] Then, if you assert that both, even though mutually exclusive, are in one place, it leads to an absurd consequence. Thus Śāriputra says, **But if** you assert of **a Bodhisattva**, at the stage of going forth on the paths, **the two facts: that he is not lacking in attention, and that,** even though attentive, **he is not lacking in dwelling in the perfection of wisdom** either; **then**, that being so, **all living beings will not be lacking in dwelling in the perfection of wisdom.** They would have the attainment, because they already have attention. Qualm: To dwell in the perfection of wisdom takes great effort, so how could all beings not be lacking in it? Having anticipated this with, **And why**? he says, **Because they also dwell not lacking in attention**. Here, "that does not exclude [perfect wisdom]" should be supplied. He is thinking as follows: You cannot present all beings as not lacking in the perfection of wisdom, because distorted attention that excludes that is operating in them. Now, for you, both [perfect wisdom and attention] happen together during the stage [they practice] going forth on the paths, so you do not hold them to exclude [each other] at that time. [Mutual] exclusivity cannot happen at some times but not at others. Hence beings are not lacking in the attention that does not exclude [the perfection of wisdom]. So you are led to the unwelcome consequence that they

will not be lacking dwelling in the perfection of wisdom either.

This would be a problem were he taking the word "attention" literally, so Subhūti says, **Well said**. But since by attention he intends just non-attention, the criticism would be leveled at mere word usage. Hence he goes on to say, **and yet I must reprove you, although the venerable Śāriputra has taken hold of the matter** marked by attention **correctly as far as the words are concerned**, [127] as far as the literal meaning is concerned.[73] [Because if you take my words literally], I will then ask you a counter question about [your] later and later statements that are similar in type. He is pointing out that there is the same problem when the meaning of [Śāriputra's] words are taken literally.

Qualm: Why is attention just non-attention and why is it not to be taken literally? Having anticipated this with, **And why?** Subhūti says, **Because one should know that attention is without own-being in the same way in which beings are without own-being; that attention has no real existence in the same way in which beings have no real existence; that attention is isolated in the same way in which beings are isolated; that acts of mental attention do not undergo the process that leads to enlightenment in the same way in which beings do not undergo that process; that acts of attention do not in any real sense undergo the process which leads to enlightenment, any more than beings do. Beings** living creatures **are without own-being** are like an illusion. Because of that reason, because it does not escape from it, **attention is without own-being. Beings have no real** just an unreal **existence** state of being; **beings are isolated** beings are divorced from real production, etc.; **beings are unthinkable** beings are beyond thought; beings **do not undergo the process that leads to enlightenment** beings do not progress and fully awaken; **beings do not undergo the process that leads to enlightenment in any real way** because beings are falsehoods—it is thus that they undergo the process that leads to enlightenment. Take these

six statements with the four aids to penetration, and the stages of seeing, and meditation, respectively.

Having logically presented attention as just non-attention, in conclusion Subhūti says, **I wish that a Bodhisattva may dwell in this dwelling** of the perfection of wisdom [128] marked by going forth on the paths, **through an attention of such** an aforementioned **character** operating without distortion.

Thus, since there are no other dharmas superior to such destinations (*niryātavya-vastu*), you should know going forth (*niryāṇa*) practice through these eight subdivisions, because, without taking any dharma as a basis, they go forth to them. Thus [*Ornament* 1.72-73] says:

> You should know eight going forth practices: going forth to the aim, sameness, welfare of beings, and spontaneity, going forth beyond extremes, going forth marked by attainment, going forth to the knowledge of all aspects, and that ranges over the paths.

This division of the text is the **Practice of the Knowledge of All Aspects Chapter** (*parivarta*) because here they go over (*parivartate*) just the **knowledge of all aspects** again and again as what is to be accomplished. This knowledge is connected with Tathāgatas insofar as it thoroughly knows all bases, in their every aspect, through the **practice** of the production of the thought, etc., in the form of causes and effects.

The first, Practice of the Knowledge of All Aspects Chapter,
of *Light for the* Ornament for the Clear Realizations:
A Commentary on the Perfection of Wisdom.

Notes

1. *Artha-niścaye* may mean "in [his book] the *Artha-niścaya*."

2. *Pramāṇa-vārttika, Svārthānumāna* 215.

3. Literally, "The *Perfection of Wisdom* that is being discussed has to be indicated as marked by a means-and-goal relation obtaining between the treatise and purpose, and not otherwise, as marked by a guru and festival activities, etc."

4. *Pramāṇa-viniścaya* (Vetter 1966) 1.31.

5. This is a conjectural translation of *lokasya lokaḥ cittaṃ ca.*

6. *Prajñā-pāramitā-piṇḍārtha* 7.

7. An alternative translation is "Lion's Yawn."

8. *Prajñā-pāramitā-piṇḍārtha* 3-4.

9. This verse has been translated by Obermiller (1986:71).

10. *Laṅkāvatāra-sūtra* (cited *Mahāyāna-viṃśikā* 1, Tucci 1986: 201, 204).

11. *Pratibhātu* also means "Be confident."

12. Professor Ashok Aklujkar explained this etymology to me.

13. *Prajñā-pāramitā-piṇḍārtha* 1.1.

14. *Bodhi-caryāvatāra* 1.16.

15. *Mahāyāna-sūtrālaṃkāra* 4.1.

16. *Mahāyāna-sūtrālaṃkāra* 4.2-3b.

17. Conze telescopes "teach, demonstrate, point out, proclaim, throw light on, and illuminate" into the word "teach."

18. Hari construes *puruṣakāra* not as the work done through possession or intervention by an heroic or universal being, but the governance that enables it.

19. Construe *nīrāsika* from *nir-as*. Tibetan *snying mi tshim* derives it from *niḥ rasa*.

20. *Vākya-padīya* 2.469 and *Pramāṇa-vārttika, Pramāṇa-siddhi* 134.

21. *Mahāyāna-sūtrālaṃkāra* 14.17-18 and 14.3.

22. Conze renders them "instruction and admonition."

23. Conze's translation in the *Large Sutra* is too brief and misses some of what Ārya sees in this section.

24. *Mahāyāna-sūtrālaṃkāra* 18.69-70. Read *upāye bodhisattvānām asamam sarva-bhūmiṣu yat kauśalam* in 70ac as in Lévi (1907-11).

25. Conze's way of ordering Śāriputra's words slightly differs.

26. Similar to Nāgārjuna's *Acintya-stava* 35.

27. *Pramāṇa-vārttika* 4.225.

28. *Satya-dvaya-vibhaṅga* 9cd-10d (Eckel 1987:76, 125 n 45 and 161).

29. "As resolutely believing" (*adhimucyate*) has dropped from Conze's translation.

30. *Abhidharma kośa* 1.22cd.

31. *Pūrāvedha-balāt* perhaps means "because it has never been shown wrong in the past."

32. This is similar to *Thera-gāthā* 906 and *Mahā-parinibbāna Sutta* VI.10.

33. For example, in the recognition that a particular person is a person, the particular person is the base marked by the general mark "person."

34. *Abhidharma-kośa* 6.23.

35. *Ratnāvalī* 1.98.

36. *Pramāṇa-vārttika Pramāṇa-siddhi* 221.

37. Should *sama-jñā* be emended to *sam-ā-jñā* (Tibetan *kun shes pa'o*)?

38. This renders *niścaya-gamana*. However, compare this with W34.14.

39. Alternatively, "What it is getting at is lineage."

40. *Mahāyāna-sūtrālaṃkāra* 12.16: "Intending to cause someone to enter, intending the characteristic marks, intending antidotes, and intending a change, [the Buddha's] intention is fourfold based on listeners, essencelessness, the moderation of faults, and a statement's profundity." The first is the teaching that form, etc., exist, so as not to scare people off; the second is teaching that all dharmas are essenceless, etc., with the idea that there are three essences. An example of the third is a statement glorifying a particular Buddha's special perfection as an antidote to someone

acting out of pride. The fourth is as in the statement, cited in th *Mahāyāna-sūtrālaṃkāra*: "Those who think there is meaning i what is meaningless, who are firmly set in a mistake, who ar thoroughly afflicted by cankers, attain unsurpassable enlighten ment." There "meaning" is mental distraction and "what is mean ingless" is the absence of that; "mistake" is the opposite to a clear happy, permanent self; and "afflicted" is being tired out by th long practice of austerities.

41. *Bhāṣya* on *Mahāyāna-sūtrālaṃkāra* 3.4. W142.

42. This is glossing "because awakening is the aim" (*bodhy arthena*).

43. Hari's glosses are in parentheses.

44. *Madhyānta-vibhāga* 1.16.

45. Compare this to W30.16 (*Vākya-padīya* 2.469 and *Pramāṇa vārttika*, *Pramāṇa-siddhi* 134).

46. *Prajñā-pāramitā piṇḍārtha* 57cd.

47. Alternatively, here and below this may be a general state ment: "Things are true when they accord with the way thing are seen [by noble beings], and untrue when they do not hang together logically."

48. *Satya-dvaya-vibhaṅga* 28 (Eckel 1987:95).

49. W93.22-94.1 is nearly identical to *Bhāvanā-krama* 1 (Tucc 1986:523.20-524.4).

50. Tibetan translators of *Bhāvanā-krama* 1 (Tucci 1986:573.21 used *bka' stsal ba* to translate *vacana* showing they considered th quotation to be from a sūtra.

51. *Avasthāna-niścaya* answers the question *yena* (*kena vā tan mahāyānaṃ saṃprasthitam*). The term *viṣaya-[prati]niyama* at *Orna ment* 2.1, as in the *Bodhisattva-bhūmi* (cf., Ruegg 1969:189-90 and 197-8), means either that Bodhisattvas are established in thei lineage (*gotra*) and assured eventual enlightenment, have pro duced the thought of enlightenment and become irreversible from enlightenment, or attained the state where the Buddhas prophesy their enlightenment.

52. Nanjio 1956:229.

53. This terminology is taken from the *Madhyānta-vibhāga-bhāṣya* 2.14-16.

54. One of Dharmakīrti's three types of reason, a reasoning to impermanence from production, for example, because anything which has the one for its nature will have the other as well.

55. *Pramāṇa-viniścaya* (Vetter 1966:96-7) 1.55. The first part of the verse reads *sahopalambha-niyamād abhedo nīla-tad-dhīyoḥ* "Since they are definitely a single essence (literally, "simultaneous objective support"), blue and the awareness of it are not different." The context in the *Pramāṇa-viniścaya* is a defense of the idea that perception and the object perceived are simultaneously the objective support. The line cited specifically answers the objection of a Vaibhāṣika, who holds that an external object, preceding its perception by one instant, is the objective support, and cause of the subsequent perception that knows it.

56. This is Hari's first and Ārya's third alternative.

57. Conze (1954a:26) takes these three separately and takes *śamatha* and *vidarśana* and *kauśala* as one unit.

58. Hari's gloss is based on dissolving the compound as "possessing exclamations of praise." The Tibetan translation *legs pa'i blo gros* "good mind" follows the etymology in *Mahāyāna-sūtrālaṃkāra* 20.38.

59. Emend *ārambaṇa-anārambaṇa*. Perhaps this line should be rendered "It has set out on/to where there is no objective support."

60. They would not see what they see, hear what they hear, etc. Or, alternatively, they would not settle down on what they see like looking does, not settle down on what they hear like listening does, etc.

61. *Mahāyāna-sūtrālaṃkāra* 19.59-60.

62. The Tibetan translation: "It is a great vehicle that is not just merely known as such to the world, it results in full enlightenment because it is connected just to that."

63. This is similar to *Aṣṭādhyāyī* 5.4.44.

64. A Yogācāra refrain as at *Mahāyāna-sūtrālaṃkāra* 13:11-12, *Madhyānta-vibhāga* 5.19ab. *na hi dharma-nairātmyena vinā kaścid dharmo vidyate, tasmād dharma-dhātu sarva-dharmāṇāṃ sāmānyaṃ lakṣaṇam iti* (*Madhyānta-vibhāga-bhāṣya*).

65. Read . . . *prakāram. Bodhisattva* . . .

66. Read *tad-ubhaya*, etc., as beginning a separate idea as in the Tibetan translation and *Commentary*.

67. Conze renders "denotation" (*nāma-dheya*) "what they denote."

68. Tucci (1932:28) compares this to *Tattva-saṃgraha-pañjikā* (Jha's edition p. 306) and reads *anartha* for *artha*.

69. This renders *rūpasyaiva pratibhāsanāt*. Alternatively, it may mean "because of [their] appearance just belonging to form." Or, if you read *rūpasyeva* (*lta bur*) it would mean "because of [mere] form-like semblance on the covering level."

70. This follows the reading in Tucci (1932) and Tibetan.

71. Conze uses "unafraid" as a summarizing word.

72. This follows the reading in W's C, Tucci (1932), and Tibetan.

73. *Yathārutārthābhidhānena* is glossing *bhūta-padābhidhānena* "the expression being one where the words are real"(?)

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